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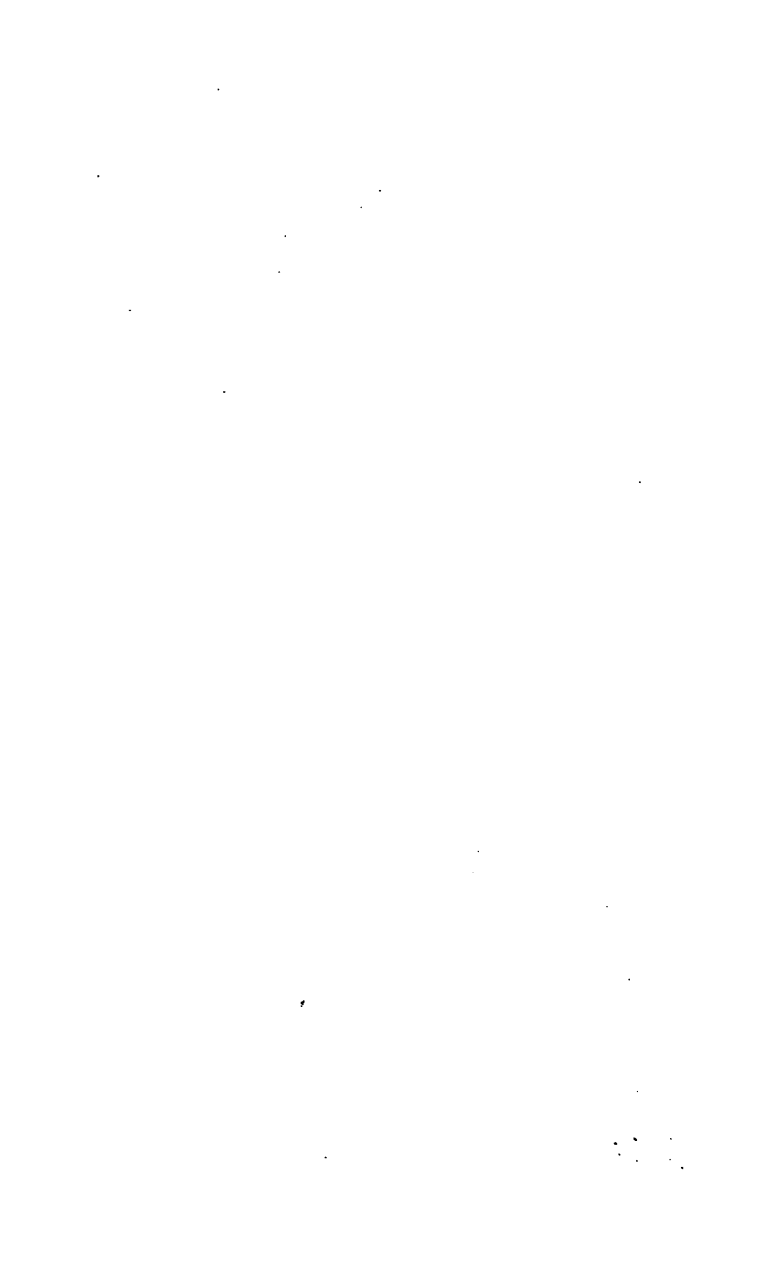
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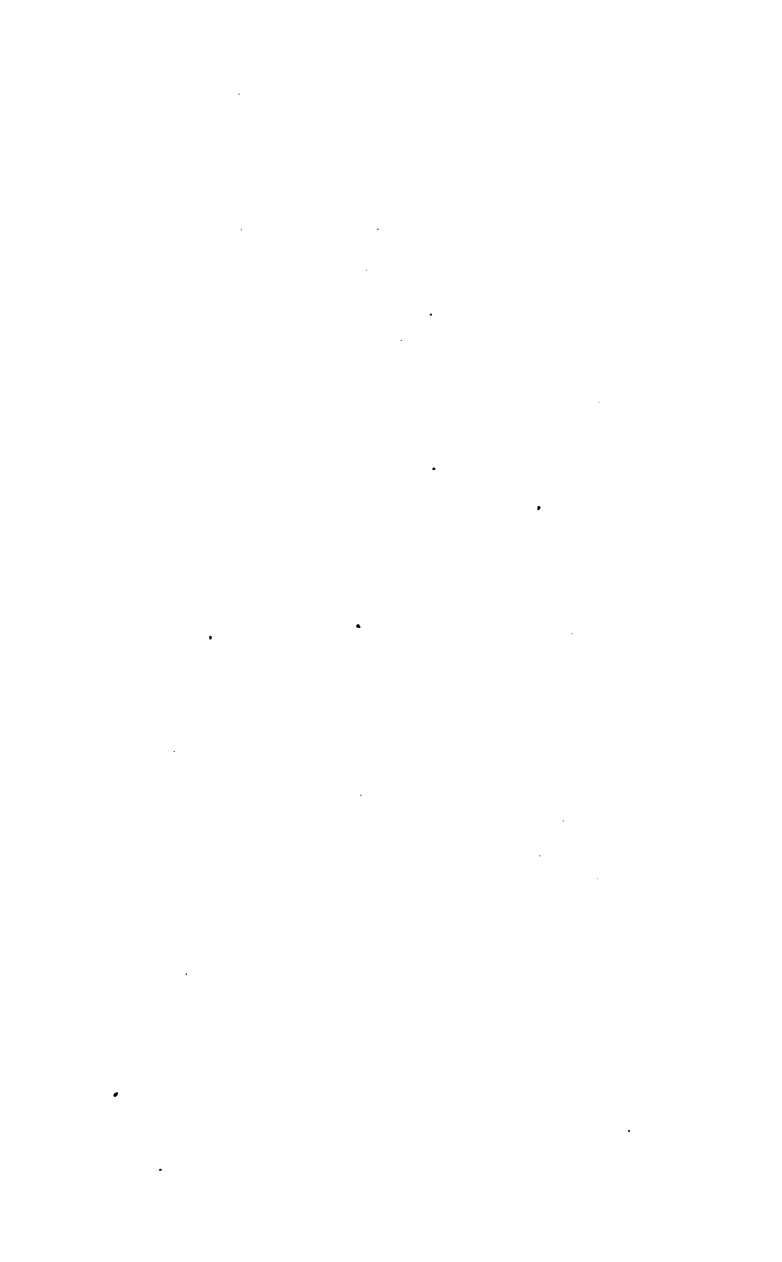
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**T H E
H I S T O R Y
O F T H E
H O L Y B I B L E.**

As contained in the Sacred Scriptures of
The Old and New Testaments.

**ATTEMPTED IN EASY VERSE.
With OCCASIONAL NOTES.**

I N C L U D I N G
A concise Relation of the Sacred History from the Birth of Creation to the
Times of our Lord and Saviour JESUS CHRIST, and his Apostles.

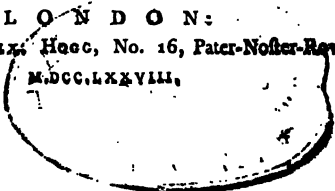
A N D C O M P R E H E N D I N G
All the memorable Transactions, during the Space of above 4000 Years.

I n F O U R V O L U M E S.

By J O H N F E L L O W S,
AUTHOR OF GRACE TRIUMPHANT. A Poem.

V O L. II.

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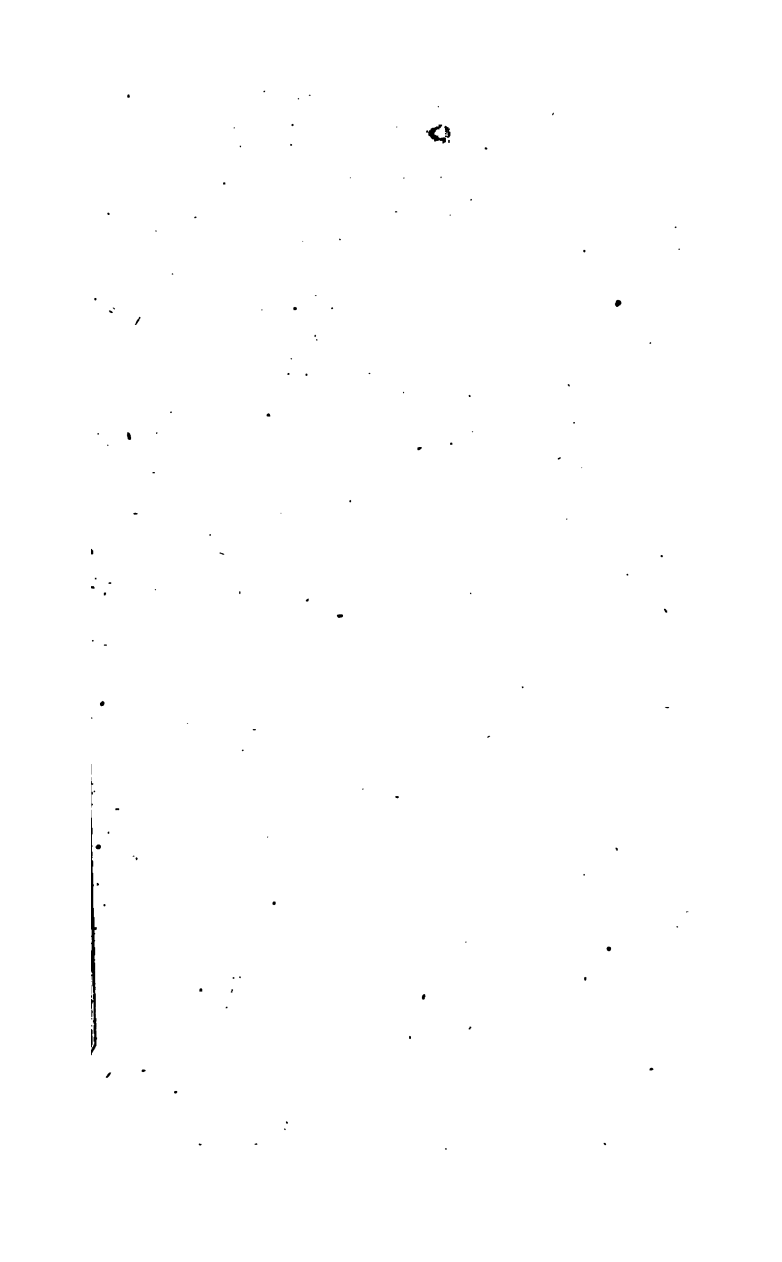
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T H E



T H E
H I S T O R Y
O F T H E
H O L Y B I B L E.
B O O K I V.

F R O M T H E
Setting up the Tabernacle, to the
Death of Joshua:

C O N T A I N I N G
The Transactions of about 56 Years.



HISTORY THE FIRST.

*Moses obtains Forgiveness for the Israelites great
in Worshipping the Golden Calf: Receives
Tables of the Law; and compleats the Work of
Tabernacle.*

Exodus, ch. xxxiv. to the End.

STILL at great Sinai's sacred side
The Israelitish tents abide;

And thro' the humbled tribes appear
Confusion, sorrow, guilt and fear.

Moses beholds their state with grief;
And to obtain them sure relief

Ascends the holy mountain's crown.

To him the eternal God comes down!

Late had the chief address'd his prayer

To see his God in glory there:

Nor stood in his request deny'd,

So far as nature could abide.

And likewise had receiv'd command
 To bring new tables in his hand,
 Like those he broke, when first his eyes
 Beheld the impious idol rise.

According to his gracious word,
 Then pass'd the glory of the LORD:
 A boundless blaze of dazzling light!
 No mortal eye could bear the sight:
 While angels from on high proclaim
 Aloud the honours of his name.
 The God of all, now from his throne,
 Makes his immortal mercy known;
 In condescending goodness shines,
 And pardons all his people's sins:
 Yet will his justice make appear,
 And not the impious guilty clear.
 The prophet when he heard and saw,
 Bow'd to the ground with reverend awe.
 And to his servant now the LORD
 Deign'd to confirm his former word;

And

And let his gracious promise stand,
 To Israel made, of Canaan's land :
 But gave strict charge it be their care,
 When his strong arm shall bring them there,
 To view their idol gods with scorn,
 And all their worship overturn.
 And lest the alluring heathen fair
 Should by their wiles their heart ensnare ;
 And they, with fond desire to please,
 Bow to their gods, and learn their ways ;
 The God of Israel gave command,
 His people should resolved stand
 With them in marriage not to join,
 Or with such mixture stain their line.

Then, with his hand, JEHOVAH draws
 On the hard stone his righteous laws ;
 The laws he had from Sinai spoke,
 Which lately had been doubly broke :
 But now engrav'd afresh appear ;
 And God the marble gave the seer.

The

256 HISTORY of the BIBLE.

The prophet then his way pursues,
 To give the tribes the welcome news :
 But to the chief it was not known
 That all his face with glory shone : *
 Bright as the shining source of day,
 He down the mountain takes his way ;
 The affrighted tribes, in wild amaze,
 Retreated from the beamy blaze,
 But, call'd by Moses, they return :
 And while the will of God they learn
 He veils his face ; for mortal sight
 Shrinks from the rays of heavenly light.

Then, while the tribes attentive stand,
 The holy prophet gives command,
 (As God to make his holy things
 Depends on what the nation brings)
 That all the men whose generous mind
 To make an offering stood inclin'd,

Should

* How long this brightness continued on Moses' face, is not certainly known. Some commentators suppose that it remained all his life.

HISTORY of the BIBLE. 257

Should jointly bring, with free consent,
What might compose his holy tent,
And each utensil form, which there
In constant worship must appear.
These God commanded to be made;
Moses the model had survey'd.

The nation heard, nor long delays,
But bring, with holy love and praise,
Silver and gold, fine wood and skins:
The offering at the great begins,
And runs through all. The willing fair
Their ear-rings and their jewels spare;
Fine linen spin, and jointly strive
Who largest, and who first shall give.

The appointed workmen * God had taught,
In the great charge successful wrought:
The tent, and each utensil made,
In order as the Lord had said,

When

* Bezaleel, the son of Uri, of the tribe of Judah;
and Aholiab, the son of Ahisamach, of the tribe of Dan.

458 HISTORY of the BIBLE.

When on the mount he gave the law,
And the great pattern Moses saw.

Now had the circling year gone round,
Since Pharaoh's mighty host was drown'd,
And Israel's tribes had freedom gain'd;
When, in the rude rough desert land,
Moses the tabernacle rear'd,

And all the holy things appear'd

In order, as the King of Heaven

Had the exact description given.

From his high throne JEHOVAH bends,

Soon to the holy place descends;

And there in glory shines so bright,

Not Moses could endure the sight.

Cover'd with fleecy clouds, the God

High o'er the sacred tent abode;

Clouds which by day to heaven aspire,

By night a pyramid of fire.

And while the wonderous cloud remain'd,

The tribes around in order stand;

But

But when it mov'd, without delay
They follow where it leads the way.

By consecration to prepare
The priests, was first the prophet's care.
Aaron in sumptuous robes was drest,
And stood appointed God's high-priest:
While common priests were all his sons;
And in his line the priesthood runs.

The tribe of Levi by the Lord
(Moses receiv'd the sovereign word)
Was to the sanctuary join'd;
To every servile task assign'd.

Seven days the sacred rites * require,
And these the holy priests retire : †
The eighth, the destin'd victims bleed;
And they to sacrifice proceed.
A bullock, and an horned ram,
On God's appointed altar flame;

L I

Fire

* Of consecration.

† Within the tabernacle.

And both the youths it breathless lays,
Wrapp'd in one vast surrounding blaze.

In silent grief the father stands,
While Moses awfully commands
The priests from mourning to refrain,
Lest wrath arise, and all be slain:
For heaven's supreme eternal Lord
Will not be carelessly ador'd.
Then two young Levites took their way,
Where pale in death the brothers lay.
Moses to these the order gave,
To give the hapless youths a grave:
And floods of tears the nation shed,
While from the camp they bear the dead.*

* It is supposed that these unhappy young men had suffered themselves to be overtaken with wine when they went into the tabernacle; because the use of it is directly forbidden to the priests at that time: Lev. x. 9. And this fatal event is supposed to have happened the first day after their consecration.

HISTORY THE THIRD:

The profane Curser and Blasphemer put to Death..

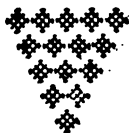
Lev. ch. xxiv.

WHILE Israel's tents at Sinai stand,
Wide spread across the desert land,
A youth from Egypt's lineage sprung,
Gave horrid licence to his tongue.
He strove with one of Israel's sons,
And thro' his heart foul rancour runs :
To keen reproach he went at first,
Then bitterly he swore and curst ;
Oft took the name of God in vain,
Nor could from blasphemy refrain.
The people shudder at the deed,
And to avenge it soon proceed :
But that JEHOVAH's will be known,
The wretch is first in prison thrown.

They

HISTORY of the BIBLE. 263

**They ask advice, and God replies,
The bold blasphemer surely dies :
Let him without the camp be led,
And then upon his impious head
The witnesses their hands shall place,
And truly represent the case.
Let the assembled nation stand,
With each a stone ; and from his hand :
Discharge it at the rebel's head,
And cover with a heap the dead.**



HISTORY

HISTORY THE FOURTH.

The Removal of the Camp to the Wilderness of Paran.

*The People Murmur for want of Flesh; and are
Supplied with Quails. Aaron and Miriam Reproach
Moses on Account of his Wife.*

Numbers, ch. x. xi. xii.

TWELVE months beside the mount of God

The tribes of Israel abode;
And from the mercy-seat the LORD
To Moses gave his heavenly word.
God, as their King, his nation guides,
He in the midst of them abides;
And over their affairs presides.
The cloudy pillar then remov'd;
And all the tribes by heaven below'd
Follow'd in order as they lay;
And three days journeying, took their way
To Paran's dry and desert land;
And many days they there remain'd.

Here.

HISTORY of the BIBLE. 265

Here, weary of the bread of heaven,
In wide profusion freely given,
They raise their murmurs to the skies,
And their appointed food despise.
Turning their thoughts to Goshen's fare,
They long for flesh in sad despair.
Thus while each heart to Egypt turns,
JEHOVAH's wrath against them burns;
He smites the nation in his ire,
And the most guilty die by fire.

Moses in grief to God complains
What heavy burdens he sustains;
How hard to rule the stubborn race,
Or to attend to every case;
How hard to gain them fresh supplies,
Or quell their murmurs as they rise.
In answer to his prayer, the God
Deigns to relieve him from the load:
And seventy elders with him join'd,
All fitted for the task assign'd.

Then

266 HISTORY of the BIBLE:

Then to the people thus the LORD,
By Moses' mouth, directs his word,
That since his manna they despise,
Flesh he will give them from the skies:
The nation he will make his guest,
And for a month prolong the feast.—
Where can be found, cry'd Moses then,
Flesh for six hundred thousand men!—
The LORD replies, If doubt remain,
The mystery let the event explain.—
The prophet, while the people mourn'd,
The answer of the LORD return'd.

Then from the sea a wind prevails,
And like a cloud descend the quails,
Wide hovering o'er the camp around,
And instant cover all the ground.
The wondering nation take and eat,
And a whole month the feast repeat;
But heaven's rich goodness ne'er proclaim,
Nor praise the bounteous Giver's name.

This

This rous'd the vengeance of the sky;
 And by the plague great numbers die.
 To this great discontent succeeds,
 And fierce contention quickly breeds
 Between the sister and the wife
 Of Israel's leader. In the strife
 Aaron appears; and this the case:
 The maid was not of Israel's race,
 But born at Midian. Moses came
 From Egypt, and espous'd the dame:
 When he from Pharaoh's presence fled,
 He took the virgin to his bed.
 His kindred dwelt in Egypt's land,
 And to his spouse unknown remain'd;
 And when JEHOVAH him decreed
 The leader of his chosen seed,
 She was at Midian left behind,
 But lately had her husband join'd.*

M m

Hence

* It is the opinion of some commentators, that the
 relation of Jethro's bringing Moses' wife and children to
the

268 HISTORY of the BIBLE.

Hence foul reproach on Moses rose,
And high the causeless clamour goes ;
But GOD his glory soon withdraws,
And vindicates his servant's cause :
Miriam * is leprous struck by Heaven,
And seven days from the camp is driven ;
But Moses for the dame implor'd,
And she to health was soon restor'd.

the camp, as recorded Exodus xviii. should come in this place; and that the contention happened immediately thereupon.

* The sister of Moses.



HISTORY,

HISTORY THE FIFTH.

Moses sends Twelve Men to spy out the Land of Canaan: The discouraging Account they bring; and its Consequences.

Numbers, ch. xiii. xiv.

NOW Israel's tents at Kadesh stand,
 Close bordering on the promis'd land,
 When order'd by the Lord of Hosts,
 Twelve men were sent to view the coast;
 To compass all the plains around,
 And see the product of the ground;
 To mark the cities as they rise,
 And where their strength or weakness lies;
 To trace the nations round, and see
 Of what account their warriors be;
 Whate'er concerns their state to learn,
 And then to Israel's camp return.

270 HISTORY of the BIBLE.

The men set out without delay,
Joshua and Caleb led the way ;
While fruits of every kind abound,
And heavy harvests nod around.
They took their rout full on the fun,
And the whole length of Canaan run ;
Survey'd the cities and the fields,
And noted what each country yields.
But when the spies to Hebron came,
Great Hebron ! known to ancient fame,
Built by the giant Arba,* where
The sons of Anak dwelt ; 'twas there
Their hearts first fail'd them : With surprise
They see the enormous giants rise
In huge terrific form and might ;
They see, and tremble at the sight.
Then sad and silent take their way
Where the smooth brook of Eshcol lay ;

Here

* Joshua, xiv. 15.

HISTORY of the BIBLE. 273

Here generous vines o'erspread the ground,
And purple grapes hang blushing round.
Bold Joshua and stout Caleb join,
A branch they cut from off the vine,
And on their shoulders bear the prize,
Which on a staff between them lies.
Then join the camp, their journey done,
When sinks the fortieth setting sun.

The attentive tribes around them press,
To hear what prospect of success:
The land is good; they all reply,
And yields its natives rich supply:
Vast is the vintage, as you see,
For these the grapes of Canaan be;
Each plain delightful pasture yields,
And yellow harvests crown the fields;
White sheep upon the mountains shine,
While in the vallies low the kine:
But the inhabitants are strong,
And warlike seem, both old and young;

Crowded

272 HISTORY of the BIBLE.

Crowded and vast their cities stand,
And armies wait each king's command;
High are their walls, and strong their towers,
Nor can we hope they will be ours.
Besides (if truth we must declare)
We saw the sons of Anak there ;
Men of such vast enormous size,
We seem'd but insects in their eyes.
Nor can we hope by mortal might
E'er to subdue their race in fight.—
Through all the host hoarse murmurs rise,
And the whole nation thus replies :
Oh that the LORD had seiz'd our breath
When Egypt's sons lay cold in death!
Or had refus'd our late supply,
And in the desert let us die.
For Canaan we shall never gain,
But in the wilderness be slain.
To war their kings will soon proceed,
When by the sword we all shall bleed ;

While

While all our wives and children they
 Will make with ease their captive prey.
 O Egypt, rich are thy supplies,
 Which from thy Nile each season rise!
 Then let us here no longer mourn,
 But make a captain and return.—
 Cheer up your hearts, brave Caleb cry'd,
 And let these nations be defy'd;
 Remember what our God hath wrought,
 And how he late with Egypt fought:
 If we obey, our host will stand,
 We surely shall possess the land,
 And all this impious race accurs'd!
 We'll tread beneath us as the dust.—
 In this brave Joshua with him join'd;
 But raging like the stormy wind,
 The roaring tribes impetuous cry,
 And doom the noble youths to die.
 When this outrageous cry was heard,
 The glory of the Lord appear'd:

The

274 HISTORY of the BIBLE.

The rising storm the brothers * found,
And both fell prostrate on the ground.
An awful voice immediate broke,
And thus the God to Moses spoke:
How long shall man my power despise,
And wretches thus provoke the skies!
Oft have they seen display'd to view
My glories, and my terrors too:
And can they doubt! Let vengeance fly,
And by one stroke the nation die:
Thou shalt my constant favourite be,
And greater nations come from thee.—
The prophet pleads, O Lord forgive!
Let the rebellious nation live!
As late thou hast proclaim'd thy name,
Now let thy mercy be the same.
Why should insulting Egypt cry,
That all the tribes of Israel die,

And

* Moses and Aaron.

And in the desert find a grave,
 Because JEHOVAH could not save?—
 Once more I will, replies the LORD,
 Pardon the nation at thy word:
 But mark me well! for as I live,
 No land of Canaan will I give
 To these bold murmurers; but they all
 Shall in the thorny desert fall:
 There shall they wander forty years,
 Till of the train not one appears.
 Now let the nation turn their face,
 And back the dusty desert trace:
 But their young children, which they say
 Will to their foes be made a prey,
 Shall by my power to combat rise,
 And rule the land which they despise.
 Brave Joshua, and bold Caleb too,
 Shall live my power and truth to view:
 In them both truth and goodness lie;
 But every vile ungrateful spy

N n

My

276 HISTORY of the BIBLE

My wrath shall feel.—Swift vengeance then
Smites the reluctant murmuring ten,
And instant death is seen to give ;
But Caleb and brave Joshua live.

Moses reports the awful word :
The people mourn before the LORD ;
Would fain reverse the great decree,
And the fair land of Canaan see.
They, tho' forbid, resolve to go,
And combat with the mighty foe.
Soon as the morn assum'd her throne,
They brace their shining armour on,
And march courageous up the hill,
Contrary to JEHOVAH's will :
But from the mountain's stately height
Descends the warlike Canaanite,
With Amalek's revengeful sons,
When Israel's host before them runs :
Heavy and hard the war descends,
And like a mighty torrent rends ;

The

The foe with shouts their terror views,
And far as Hormah's plains pursues.

Thus Israel, by their unbelief,
Fill'd their own hearts with pungent grief.
No Canaan now before them lies,
But they must backward turn their eyes;
And with encreasing care and pain
Trace the vast desert o'er again.
Twelve months at Kadesh they abode,
Then by the great command of God
They wandered eight and thirty years,
With heavy hearts, and frequent tears;
Till, tracing wilds and forests o'er,
Their tents at Kadesh stand once more..

HISTORY THE SIXTH.

The Sabbath-breaker Stoned.

Numbers, ch. xv.

WHILE Israel in the desert lay,
One of their race prophan'd the day
Appointed for their holy rest;
Without reluctance he transgress'd
The great command from Sinai spoke,
And God's appointed sabbath broke.
For rotten sticks he search'd around,
And the small brush together bound;
Then through the winding way he went,
To bear the burden to his tent.
Israel with grief the deed surveys,
And soon the bold offender seizes:
Then till the will of God be known,
In prison he's directly thrown.
To Moses then JEHOVAH spoke,
The man that hath my sabbath broke,

And

HISTORY of the BIBLE. 279.

And dar'd the bold presumptuous deed,
For the offence shall surely bleed.
Let the assembled nation all
With one consent upon him fall,
And, none lamenting at his death,
With heavy stones beat out his breath.—
The listening tribes to vengeance rise,
And low in death the offender lies.

HISTORY THE SEVENTH.

The Rebellion of Korah.

Numbers, ch. xvi.

BUT tho' the assembled nation saw
JEHOVAH thus enforce his law;
Tho' every national affair
Was settled by his love and care,
Some of the chief of Israel's race
To groundless discontent gave place.

Their

280 HISTORY of the BIBLE

Their hearts with pride and rancour swell,
And seek occasion to rebel.

As Dathan and Abiram shine
Among the chiefs of Reuben's line,
The government their thoughts pursue,
As to the eldest brother due.
Korah, a chief of Levi's race,
To Aaron's sons will not give place:
The priesthood he would make his prize;
And hence their mutual murmurs rise.
By close and cautious whispers led,
At first the latent poison spread;
But soon more bold and open grows,
And numbers publickly oppose.
E'en five times fifty nobles join
Their brethren in the base design:
Bold Korah heads the murmuring train,
And thus aloud they all complain:
Ye sons of Amram! all must see
How covetous and proud ye be;

WILL

With greedy eyes ye have in view
 The government and priesthood too ;
 And boldly seize them both : But why
 Should you exalt yourselves so high !
 Are not we all God's chosen race,
 The objects of peculiar grace ?
 To all he hath his love express'd,
 Nor one more holy than the rest.—

When Moses heard, to earth he falls,
 And on his God for succour calls.
 Then to the murmuring train reply'd :
 Ye sons of Levi ! dare your pride
 Against the God of Israel rise,
 And his appointed priest despise !
 Hath not the Lord your tribe ordain'd
 The nearest to himself to stand !
 Yet not content, with greedy view
 You fain would seize the priesthood too !
 But check a while your daring pride !
 JEHOVAH will the strife decide.

To-morrow

282 HISTORY of the BIBLE.

To-morrow let your murmuring band
Take each a censer in his hand,
And incense burn before the LORD;
He will maintain his holy word,
Enforce his great commanding voice,
And let the nation know his choice.—

Then the great prophet, having heard
That Dathan in this cause appear'd,
With bold Abiram, to them sent,
To come and tell him what they meant;
But they the messenger despise,
And each bold rebel thus replies:
Let dastard souls, if they think fit,
To this great prince of ours submit;
In us he no such slaves shall find,
How can he think we are so blind?
Hath he not brought us from a land
Where every good we might command?
In the lone desert now we lie,
And are appointed there to die:

With

HISTORY of the BIBLE. 283

With promises we have been fed,
And, lur'd by these, to ruin led.
Where is the land so oft declar'd
Of all these toils the full reward!
Will he one step that way allow!
Where are the fields and vineyards now!
And must we still be blind and dumb!
Tell him from us, we will not come!—

 This unkind message fills with grief
The sacred seer, and for relief
He seeks his God. Now morning rose,
When all the clan of Korah goes,
And with the worthy brothers stand,
With each a censer in his hand;
They view them with reproachful eyes,
While clouds of incense from them rise.
The host beholds them with amaze:
A mutiny they strive to raise.

 And now in glory God appear'd,
And thus his awful voice was heard:

O o

Haste!

284 HISTORY of the BIBLE.

Haste! haste! my servants, far away,
Nor with the impious nation stay;
That sudden wrath may on them fly,
And in a moment all destroy.—
The prophet pleads: O LORD, and shall
For one man's sin a nation fall!—
With quick reply then spake the LORD:
Let all the tribes regard my word,
Bold Korah's tent at distance view,
And Dathan's, and Abiram's too;
But draw not near.—Moses declares
The awful orders which he hears,
And all the congregation fears;
At distance stand from either tent,
And silent wait the great event.

Now full in all their view appear
The bold presumers, void of fear,
With all their wives and children round.
Moses advances on the ground,

God's

God's great design he soon express'd,
 And thus the listening tribes address'd :
 Ye sons of Israel, would ye see
 A proof that God hath spoke by me,
 And all your regulations stand
 Appointed by his great command;
 Behold these men! and if they fall
 To death's cold regions like us all;
 And if no strange event take place,
 Uncommon to the human race;
 Then with imposture blast my name,
 And let me bear eternal flame.
 But if the LORD arise in wrath,
 And underneath them cleave the earth;
 And all the daring rebels go
 Swift headlong to the pit below;
 Then will you see, if ye be wise,
 How much ye have provok'd the skies.—

He said: The tents all tremble round,
 And a vast earthquake rocks the ground;

486 HISTORY of the BIBLE.

Beneath in fury drives the God,
The desert quakes, the mountains nod :
Soon breaks the earth beneath each tent,
And down the daring rebels went ;
While from their shrieks, and dismal cries,
The whole astonish'd nation flies.
Then from the LORD a whirling flame
Full on the censor-bearers came,
Who stood advancing Korah's claim :
Sudden the five times fifty die ;
And while expos'd their bodies lie,
The people view with trembling awe,
And slowly to their tents withdraw.

But when the morn renew'd the day,
The tribes to Moses took their way,
And murmuring cry with one accord,
You've kill'd the people of the LORD.—
While thus the discontented crowd
Against their leaders storm'd aloud,
Descends to earth the fiery cloud ;

And

HISTORY of the BIBLE. 287

And as the boundless glory falls,
An awful Voice to Moses calls:
Haste from the camp, without delay!
Depart! and give my vengeance way.—
On earth each brother suppliant lies,
When Moses thus to Aaron cries:
Haste, take a censer! wrath is fled,
Which soon will strike the nation dead
Which every day their God provoke;
Let incense stay the mighty stroke!
Quick from the altar take the fire!
Petition as the fumes aspire,
And make atonement.—Aaron goes,
And soon the dire disaster knows:
The holy priest exalts his head
Between the living and the dead,
And as the fumes of incense rise
He humbly supplicates the skies.
His chosen priest JEHOVAH hears,
And the rebellious nation spares;

But

288 HISTORY of the BIBLE.

But e'er the sweeping vengeance stay'd,
In dust were fourteen thousand laid.

And now to make contention cease,
To settle all the tribes in peace,
And fix the priesthood, Israel's God
Commands each tribe to bring a rod
Of dead dry twigs; and on the same
Let every prince inscribe his name:
On Levi's rod let Aaron write;
And lay them by the ark all night.
The tribes obey; twelve rods are brought,
And each inscrib'd as God had taught:
All in the tabernacle lay,
And when the morn return'd the day
By Moses the twelve rods were shewn,
And every ruler chose his own:
When in the people's wondering view,
Full of green leaves, and blossoms too,
With heavy fruit, was Aaron's rod.
The shouting nation own the God;

HISTORY of the BIBLE. 289

And now with one united voice
Applauding, they confirm the choice ;
And say they will no more draw nigh
To touch the priesthood, lest they die.

HISTORY THE EIGHTH.

The Israelites, after Eighteen Encampments, return to Kadesh-Barnea. Water fails. Moses is commanded to call on the Rock: But by his Manner of doing this, gives Offence to his G O D; and Aaron and he are denied Entrance into Canaan. Aaron dies on Mount Hor.

Numbers, ch. xx.

NOW in th' account of time appears
A space of seven and thirty years
Since Israel's tribes from Kadesh stray,
In the dry trackless dreary way,

Their

290 HISTORY of the BIBLE.

Their folly and their guilt to learn,
And now to Kadesh they return.
Eighteen encampments they had made ; *
Here longer, there less time they staid,
As God directed by his cloud.
To raise them bread no land they plow'd,
By manna all this time supply'd ;
And gushing streams from Horeb's side
Pursue them thro' the desert wide.
Whole and unworn their clothes remain'd,
Fresh as when new, till they had gain'd

* The Israelites returned to Kadesh in the first of the fortieth year of their coming out of Egypt, eighteen encampments from the same place, which left at the end of the second year. The encampments are as follow; from Kadesh 1 to Rithmah, 2 Rinzarez, 3 Libnah, 4 Rissah, 5 Kehelathah, 6 Shapher, 7 Haradah, 8 Makheloth, 9 Tahath Tarah, 11 Mithcah, 12 Hassmonah, 13 Moserah, 14 Bene-jaakan, 15 Hor-hagidgad, 16 Jotbathah, 17 Ebronah, 18 Ezion-gaber; then to Kadesh.

HISTORY of the BIBLE. 291

The land of promise: But the stream
Which had so long from Horeb came,
Tho' wanted still, was now grown dry,
When thus the people murmuring cry:
O that the fire of God that flew
Our brethren, had devour'd us too:
Or that the earth, with opening womb,
Had hid us from all woes to come;
For here we in the desert lie,
And must for want of water die.
Better in Egypt we'd remain'd,
Than perish in this evil land.—

The brothers supplicate their God,
Who bids them take the holy rod,
And on a rock adjacent call,
When streams of water thence shall fall.
The rod, pursuant to his word,
Moses takes from before the LORD;
With it he stands before the rock,
In crowds the people round him flock:

292 HISTORY of the BIBLE.

Ye rebels ! then the prophet cries,
Still will your daring murmurs rise !
Still make JEHOVAH on you frown,
And bring fresh plagues and curses down !
Out of this rock must we produce
Clear water, for your general use !
Near forty tedious years are fled
Since gushing streams from Horeb spread :
Then you to heaven your murmurs sent,
And you have seen the dire event.
Must we to Canaan ne'er proceed !
But still to wandering be decreed
By your rebellion !—With his rod
Twice smote the prophet ; but his God
He had forgot. A copious stream
Down from the rock directly came.
The people view the chrystal tide,
And all the nation is supply'd.

Then to the brothers spoke the LORD :
Since you presum'd to doubt my word

Before

Before the people, and complain
That Canaan's land they will not gain,
My truth I soon will make appear;
But Moses shall not lead them there.—

Now Israel's tents near Elom stand,
And ask a passage thro' the land;
The king refus'd, and came with force
Of dreadful arms, to stop their course.
The war they shun, nor longer stay,
But to mount Hor pursue their way.

On Hor's high summit Aaron dies;
And stripp'd of all his robes he lies;
The sacred robes his son * receives;
For their lov'd priest the nation grieves:
They all unite to speak his praise,
And spend in mourning thirty days.

* Eleazar.

HISTORY THE NINTH.

*The Brazen Serpent.**Numbers, ch. xxi.*

NOW bordering on the promis'd land
 Again the tents of Israel stand,
 When Arad, one of Canaan's kings,
 A mighty host to battle brings ;
 And making warlike force his boast,
 He smites the skirts of Israel's host ;
 Plunders their camp, and takes away
 Great numbers as his captive prey.
 The humbled nation seek the skies,
 In hopes that Israel's God will rise
 In her defence ; and then prepare
 To face this dreadful son of war.
 JEHOVAH deigns to interpose,
 And gives them victory o'er their foes :
 The men they slay, the cities burn,
 And back in triumph soon return.

As

As Edom would their march withstand,
 They fetch'd a compass round his land :
 But here the tribes, with deep dismay,
 Beheld the dangers of the way ;
 And while unceasing murmurs rise,
 With stormy look they view the skies.
 JEHOVAH soon to vengeance turns,
 And in the air immediate burns
 A flight of fiery serpents. All
 About the camp promiscuous fall :
 They bite the guilty nation round,
 And certain death inflames the wound.
 The humbled tribes lament their deeds ;
 And Heaven's rich mercy soon succeeds.
 An obelisk the prophet rears ;
 Here rais'd to public view appears
 A brazen serpent : This who views
 No longer the disease pursues ;
 Immediate ease the prospect gives,
 And the beholding nation lives.

Still

298 HISTORY of the BIBLE.

Pass over Arnon,* and demand
 A speedy passage thro' the land
 Of Heshbon's king. Your suit deny'd,
 Prepare to check the monarch's pride;
 Confront him boldly in the field,
 Soon shall his mighty army yield.
 You shall inspire your foes with dread,
 And trample on the mighty dead:
 Victory shall follow where you go,
 And lay the kings of Canaan low.—

The prophet to the king apply'd;
 The monarch his request deny'd,
 And brings his armies to oppose;
 When Israel's host to meet him goes,
 Drives like a storm that gathers round,
 And treads his warriors to the ground:
 O'er all his land destruction spread,
 And pil'd in mighty heaps the dead,

From

* The river Arnon, frequently mentioned in the sacred writings. It rises in the mountains of Gilead, and runs into the Dead Sea.

From flowery Arnon's winding stream
 To distant Jabbok. Israel came
 By great JEHOVAH's just command,
 And seiz'd his cities, and his land.
 To Bashan next God's armies go,
 And Og the giant overthrow:
 This prince of vast enormous size,
 On iron bedsteads * nightly lies.
 He in the war receiv'd a wound,
 His armour rings against the ground:
 Dreadful in death, he spreads the plain,
 By men of common stature slain.
 By Israel's sword his people fall;
 Wide-wasting slaughter swallows all.
 Then all his cities, and his coast,
 Became the spoil of Israel's host.

Q q

Full

* The bedsteads of iron on which this giant lay, were preserved for a long time in the city of Rabbah. They were fifteen feet four inches long, and six feet ten inches broad.

300 HISTORY of the BIBLE.

Full sixty cities, wall'd around,
And arm'd with towers, the conquerors found
In dreadful war the natives fell;
And there the sons of Israel dwell.

HISTORY THE ELEVENTH.

The Prophecies of Balaam.

Numbers, ch. xxii. xxiii. xxiv.

N E A R to great Jordan's sacred stream
The conquering tribes of Israel came;
And stretch'd on Moab's spacious plains,
A while in peace their camp remains.

Balak the king beholds with fear
This mighty nation come so near,
And while the wondering crowds relate
The giant Og and Sihon's fate,
Thro' Moab's land the rumour runs,
And terror seizes all her sons.

Tc

To trust the fortune of the field
 The wary monarch will not yield :
 To deeper thoughts he turns his mind,
 And would in chains of magic bind
 The victor host, the while he smites :
 Midian in this with him unites.
 , At distant Pethor, near the stream
 Of great Euphrates, high in fame
 The prophet Balaam dwelt; and here
 Moab's and Midian's chiefs appear,
 Explain the terror of their views,
 And beg he every art will use
 To curse this people, and confound,
 That they may smite them to the ground.
 The honour and rewards they brought,
 Engag'd the old diviner's thought ;
 All thought of God at distance lies,
 But gain his every care employs ;
 To curse or bless indifferent lay,
 That best to him which best would pay ;

302 HISTORY of the BIBLE

And while the winds of profit blow,
It stood his fix'd design to go:
But better to preserve his state,
He bids the princely nobles wait.
As in the night his thoughts he turn'd
(While all his soul with rapture burn'd
On the great honours and reward
By Moab's king for him prepar'd,
And by what deep display of skill
He might perform the monarch's will,
His mansion shook; he wildly star'd,
And thus an awful voice was heard:
Proceed not in this bold design!
Nor curse a people that are mine;
To them my promise shall not fail,
Nor can enchanting skill prevail;
By them the land will be possess'd;
I bless'd them, and they shall be bless'd
The old magician, in a fright,
Soon as the morn restor'd the light,

Lets the astonish'd nobles know,
 That for his life he dare not go.
 Silent and sad, the princely train
 Return to Moab's plains again,
 Make the old man's refusal known,
 And Moab sends a general groan.
 The king concludes he seems so nice
 Only with views to raise his price ;
 And nobler princes to him sends,
 Who let him know that he intends
 To make the journey worth regard,
 And crown his toil with vast reward.
 The necromancer rolls his eyes,
 And fain would make the wealth his prize ;
 He longs to go without delay,
 But still he bids the nobles stay.
 At night the former Voice he hears,
 Which bids him go ; but yet declares,
 That when before the king he stands
 He that shall speak which God commands.

Early

304 HISTORY of the BIBLE.

Early he rises, and with speed
 All on their journey soon proceed.
 His thoughts on gain old Balaam plac'd,
 And hurries on his ass with haste:
 His greedy heart all heaven offends,
 Thence a bright angel soon descends,
 And shining dreadful as a God,
 Stands with a sword full in the road.
 The ass the heavenly form beheld,
 And turn'd aside into the field:
 The wizard his design pursues,
 Nor once the great opposer views;
 But as the ass retards his haste,
 He sturdy strokes upon him plac'd.

Now brighter still the vision burns,
 And full on the diviner turns;
 To a close narrow way it came,
 And brandish'd like a whirling flame
 A dreadful sword: The trembling ass
 Dare not draw nigh, or by it pass,

But hurls the rider to the ground :
 Soon as his legs the old man found,
 To the poor brute in wrath he goes,
 And loads his hide with heavy blows ;
 When the dull ass the silence broke,
 And to his angry lord thus spoke :
 What evil have I done, which brings
 Such foul abuse ?—Thy hardship springs
 From carelessness, reply'd the fire,
 And justly hast thou rous'd my ire ;
 To mock me thou hast slack'd thy speed,
 And by my sword shalt surely bleed ;
 Oh that I had it here !—Replies
 The speaking ass, I thought you wise ;
 Can you complain, in former time
 That want of speed has been my crime ;
 If now I stop, is there not cause ?
 Behold yon sword, and him that draws.—
 Now Balaam sees ; on earth he falls,
 While to him thus the angel calls :

With

306 HISTORY of the BIBLE.

With what unruly rage posselt,
Smitest thou thus the harmless beast!

'Twas I withstood thee; and I say,
Perverse and wicked is thy way!

And had thine ajs not turn'd aside,
By this bright sword thyself had dy'd.—
The prophet cries, O LORD, forgive!

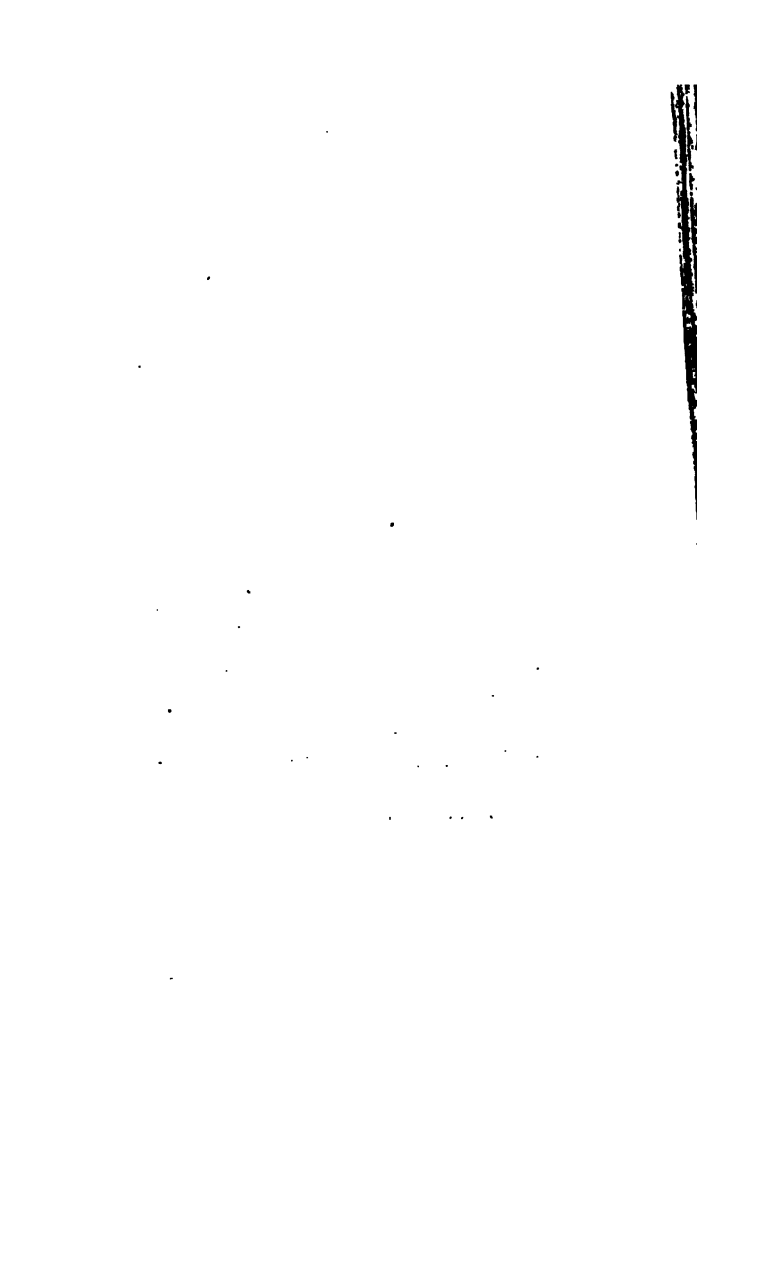
Great is my sin; but let me live:
My guilt and blindness both I mourn;
If such thy will, let me return.—

The angel says, You may proceed,
But what you do or say take heed!—

With joy to the impatient king
The princes the diviner bring;
To sacrifice they go with speed,
The priests attend, the victims bleed;
And while the loaded altars smoke,
They every idol-god invoke.

Soon as the morn adorn'd the skies,
And Moab's god * was seen to rise,

* The sun, which they worshipped.



Engraved for Fellows's Hist. of the Bible.



Balaam blessing Israel.

Up an high mountain, by a wood

Where Baal's sumptuous statue stood,
From whence full on the wandering eye
Israel's fair tents in prospect lie,
The monarch takes his prophet-guest,
When thus the fire the king addrest:
On this ascent seven altars raise,
And to the God of Heaven shall blaze
On each a bullock and a ram;
And feed thyself the sacred flame.
I to due distance shall proceed,
And bring thee word what is decreed.—
To distance then the prophet went,
And as he paus'd on the event
Jehovah met him in the way,
And instant told him what to say.
Soon to the monarch he return'd,
And with prophetic rapture burn'd;
He seem'd elated more than man,
And thus the sacred strain began:

R r

By

308 HISTORY of the BIBLE.

By Moab's king from Aram brought,
I had indulg'd the daring thought
Israel to curse, with impious pride,
While Jacob's sons I had defy'd :
But God from his eternal throne
Demands this people as his own!
He over all his sons will reign,
And every mortal curse is vain!
From this vast mountain's stately height
See how he rises on my sight!
The object of peculiar care,
'Which none on earth shall with him share.
While numerous shall his sons be found,
As grains of dust that spread the ground.
O could I with this people join,
And make their every blessing mine!
In God's protection shelter'd lie,
And peaceful like his people die!—
What hast thou said! the king replies,
With anger flashing from his eyes,
I brought

I brought thee here to curse my foes,
 But lo, thy lavish tongue bestows
 Blessings alone !—I dare express
 Not one small accent more or less
 Than God hath given ; replies the sage.—
 The monarch checks his rising rage,
 And calm returns : Since that's the case,
 I'll take thee to another place,
 Where but a part we can behold ;
 Curse them from thence, and gain my gold !—
 To lofty Pisgah goes the train,
 And climb the mountain's side with pain ;
 And here, ere further they proceed,
 Seven rams and seven fat bullocks bleed ;
 The careful monarch feeds the fire,
 While to a distance goes the fire ;
 Full of the God he soon return'd,
 His heart with holy rapture burn'd ;
 With great ideas heav'd his breast,
 While thus the monarch he address :

310 HISTORY of the BIBLE.

Rise up, great prince! O Balak rise!
And hear the language of the skies:
Can heaven's supreme eternal Lord
Ever repent, or change his word!
Shall mortal his decree reverse!
Or when he blesses, dare to curse!
How would the impious heathen scoff,
If he should cast his people off!
Be their perverseness what it will,
He can forgive, and love them still.
His constant presence makes them sing,
And all the armies shout their King.
From Egypt brought by dreadful might,
Should all the powers of hell unite,
With each detested magic charm,
They could not do God's Israel harm.
In God his strength and glory lies;
He like a lion soon shall rise,
And rend the nations; nor refrain
Till earth shall groan beneath the slain.—

Bliss

Blister thy babbling tongue, replies
 The angry king, till still it lies!—
 The fire returns, Did not I say,
 That God's impulse I must obey?—

The cautious king his wrath restrains,
 He takes the prophet 'cross the plains,
 And Peor's lofty top he gains:
 Seven rural altars here he rais'd,
 And as before the victims blaz'd.
 The prophet now no further goes,
 The will of God he clearly knows;
 Across the desert rolls his eyes,
 And Israel in his tents he spies.
 Prophetic rapture fill'd his breast,
 Which boldly thus he soon exprest:
 What glories burst upon my sight
 When late I saw a Vision bright,
 And God before my wondering eyes
 Made his beloved Israel rise!

}

How

312 HISTORY of the BIBLE.

How beautiful thy tents appear,
O Israel, seen distinctly here!
After thy long laborious toil,
Thou mak'st the lonely desert smile,
As gardens by the river side,
Or the tall cedars stately pride:
Vast as the drops the sea contains,
Thy seed shall spread o'er Canaan's plains:
So high in earth shall rise their fame,
Proud Amalek shall want a name!
God, by his strong resistless hand,
Hath brought thee from th' Egyptian land:
The nations round thou shalt devour,
And break their bones with mighty power;
As when the lion sleeping lies,
The wretch that dares to rouse him dies.
Thee with rich blessings load I must,
The wretch that curses thee is curst.—
No longer can the king contain,
But interrupts the sacred strain;

Be.

HISTORY of the BIBLE. 313

'Be gone! he cries: I'll hear no more:
'Still the old subject o'er and o'er!
'Three times hath thy delusive tongue
'Persisted in the daring wrong:
'Had I been us'd with due regard,
'I well am able to reward;
'But hence!—Full of prophetic fire,
'Still undismay'd proceeds the fire:
'Great is the Ruler of the Skies,
'Still on my view his visions rise;
'Shall I for gain reluctant stand,
'Or dare to alter his command!
'For when I stand before his throne
'He'll make his truth and justice known.
'Bright as a star that decks the skies,
'Shall a great king from Israel rise:
'In his long line the sceptre runs,
'And he shall conquer Moab's sons:
'O'er hostile Edom he shall reign,
'And Amalek's stout race be slain;

Nor

314 HISTORY of the BIBLE.

Nor shall the Kenite slaughter miss:
But who shall live when God does this!—
So spake the bard. And then to bring
In humour the offended king,
Proceeds his last advice to give: *
And that the Moabites may live
Long unmolested on their plain,
And masters of their land remain,
He bids him fend their wily fair
The sons of Israel to insnare;
Towards their camp with songs to move,
And take them in the toils of love;
Their every lewd desire allow,
And make them to their idols bow.
Such conduct, says the crafty fire,
Will quickly rouse JEHOVAH's ire;
And when without their God they go,
They are a despicable foe.

* Rev. ii. 14.

HISTORY the TWELFTH.

*The Israelites seduced to Idolatry by the Moabitish and
Midianitish Women.*

Numbers, ch. xxv.

S T I L L in their camp the tribes abide,
Nor dreamt of plots on Moab's side :
But soon the deep designing king
Prepares to bring about the thing
Late by the old diviner taught ;
And Israel in the snare is caught.
Moab's and Midian's daughters join
To bring about the lewd design :
In a bright shining troop they move,
And sing loose songs of lawless love,
Taking each method to inspire
God's people with forbidden fire.
The dire infection quickly runs
Thro' all the veins of Israel's sons :

S s

Boldly

316 HISTORY of the BIBLE.

Boldly they seize the willing fair,
When to oblige them is their care;
And that they may their suit allow,
They to the gods of Moab bow;
And follow their forbidden loves,
Amongst the idols and the groves.
With them in sacrifice they join,
And worship at each idol shrine:
Their rites obscene and feasts partake,
And God's high worship thus forsake.

Their foul revolt and impious deeds
JEHOVAH to avenge proceeds.
To Moses soon the order came
That thro' the tribes he must proclaim
To every prince without delay,
That each revolter he shall slay
Amongst his men. Nor this alone;
But God, to make his anger known,
To death's dread angel order gives,
And pestilence amongst them drives

Wide-

Wide-wasting from the infected sky,
And Israel's sons by thousands die.

The weeping tribes their guilt confess,
And round God's holy altar press;
When with a Midianitish dame
Full in their view bold Zimri came;

He to his tent the damsel takes,
When Phinehas an atonement makes:

His eye pursu'd the princely pair
To Zimri's tent, and hasty there
He boldly follow'd with a spear:



His anger kindling at the view,
He with full force the javelin threw;
Thro' both their hearts the weapon drove,
Sad product of unlawful love!

Swift gushing from the double wound,
The blood in streams o'erspread the ground;
And when in death the pair were laid,
The dreadful pestilence was staid;

318 HISTORY of the BIBLE.

But twice twelve thousand warriors lay
To death's destructive power a prey.
JEHOVAH's voice applauds the deed,
And endless priesthood is decreed
To zealous Phinehas and his seed.

}

HISTORY THE THIRTEENTH.

The Destruction of the Midianites.

Numbers, ch. xxxi.

AND now in wrath JEHOVAH rose
Against his people's crafty foes;
And gives command that they prepare
On Midian's sons to turn the war:
But ere they in the course proceed,
Or Canaan's mightiest nations bleed,
The God of Israel gives command
That all her armies number'd stand:
Then thro' the camp with prudent care
The heralds of the host repair,

The

HISTORY of the BIBLE. 319

The numbers of the warriors take,
And the report to Moses make.
Six hundred thousand able men,
From twenty years and upward, then
(A number much about the same
As when the tribes from Egypt came) 'Demand the honours of the field,
Compleatly arm'd with sword and shield.
But not a single man was found
In all the numerous armies round,
That by the sacred mountain's side
Moses had number'd, when the pride
Of haughty Egypt was laid low,
Now almost forty years ago:
All in the desert found their end,
Except brave Joshua, and his friend
Stout Caleb, who from Eshcol's stream
Laden with grapes exulting came.
Then Israel's God minutely draws
Some plain and necessary laws,

Ordain'd

320 HISTORY of the BIBLE.

Ordain'd amongst the tribes to stand
When they possess the promis'd land;
And gives in charge amongst the rest,
At Hepher's daughters * just request,
When in a house male issue fails,
The daughters, in default of males,
Their father's lands may jointly claim,
If marriage makes their tribe the same.

And now the ready hosts prepare
On Midian's land to drive the war.
One thousand of each tribe appear
Elate and eager to go there:
The priest the sacred trumpet blows.
And to the war exulting goes.
Then like a torrent's furious course,
That rushes with resistless force,
And sweeps across the trembling plain
Till neither house nor tree remain,
On Midian's host God's army drives
Till all their warriors lose their lives:
* The daughters of Zelophehad, the son of Hephir.

Five warlike kings in battle bled,
 And lay amongst the vulgar dead.
 The old diviner, who remain'd
 Still at a distance from his land,
 And with the tribes of Midian dwelt,
 The sword's sharp point amongst them felt:
 Among the heaps of slain he lies,
 And for his vile contrivance dies.

The conquerors then to plunder turn,
 And all the goodly cities burn:
 Vast booty take: The tender fair,
 And all the children's lives they spare:
 Then to the camp the captives bring,
 While great JEHOVAH's praise they sing.
 The prophet gives the warriors blame,
 Because the women with them came:
 For these, he cries, have been your bane,
 And must not in the camp remain;
 To righteous slaughter then proceed,
 And let the fair seducers bleed;

Let

322 HISTORY of the BIBLE.

Let the male children with them share ;

But all the female infants spare.—

Whoe'er had kill'd, or touch'd the slain.

Seven days without the camp remain ;

Then, as JEHOVAH's word decreed,

To share the plunder they proceed ;

Half of the spoil the nation gains,

The rest the warriors share remains ;

And the glad train, with one accord,

Present an offering to the LORD :

For when from mighty nations slain

They to their friends return again,

And number over all their host,

Not one amongst them all was lost.

HISTORY

HISTORY THE FOURTEENTH.

*The Petition of the Reubenites and Gadites, for the
Land on that Side Jordan where they then were.*

Numbers, ch. xxxii.

TO Reuben's tribe, and Gad's, remains,
Wide spread across the verdant plains,
Vast flocks of sheep, and herds of kine,
Which in the flowery vallies shine.
And as near Jordan's banks are seen
Fat pastures cloath'd in living green ;
And proper all the land to breed
All sorts of cattle, and to feed ;
The tribes in one petition join'd,
That these rich lands might be assign'd
As their possession, on this side
The mighty Jordan's swelling tide.
The prophet the request denies,
And to the warriors thus replies :

T t

And

324 HISTORY of the BIBLE.

And have I liv'd to see the day
When Reuben's sons, with sad dismay,
Wandering on Jordan's winding shore,
Shall long to shine in arms no more?
The warrior chief that thus proceeds,
Sullies his former noble deeds,
And makes his brethren's hearts to fail.
Should now such discontent prevail,
Your all is lost. Have you forgot
The story of your fathers lot,
Whose murmuring fear provok'd the LORD,
And made him speak the awful word,
That Canaan they should ne'er behold?
And now the troops, elate and bold,
In shining arms all muster'd stand,
In prospect of the promis'd land,
You rise up in your fathers stead,
And take the courses of the dead,
To make JEHOVAH's wrath to burn,
And all his people back return

Into

Into the desert, there to die.—
 This said; the warrior chiefs draw nigh,
 And to the prophet thus reply :
 Think not, my lord, thy servants e'er
 Will shun the horrid face of war :
 'Cross Jordan's streams we'll boldly go,
 And face our brethren's every foe ;
 And when our armies cross the plain,
 We'll march the foremost of the train :
 Folds for our cattle we will rear,
 And leave our wives and children here :
 But when the noise of war shall cease,
 And all our brethren dwell in peace,
 These chosen plains we will regain,
 And gladly join our kindred train.—
 If such your choice, the seer replies,
 All Gilead's land before you lies;
 This to your lot shall be assign'd,
 If you your sacred promise mind :

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326 HISTORY of the BIBLE.

But if you disregard the word
You have declar'd before the Lord,
This promise shall be henceforth void.—
To this the warrior train reply'd :
On this condition, this alone,
We hold the country as our own ;
Our glory 'tis to face the foe,
And arm'd before the tribes we'll go ;
And as our conduct in the field,
Do thou to the petition yield.—
No longer now the fire withstands,
But to the tribes divides the lands.

HISTORY

HISTORY THE FIFTEENTH.

*The Death of Moses.**Deut. ch. xxxiv.*

AT Shittim still the tribes remain'd,
 And now the fortieth year had gain'd;
 They on the verge of Canaan stand,
 And the last month was nigh at hand.
 The prophet, ere he leaves his charge,
 Calls all the people, and, at large,
 To give his last advice proceeds,
 And tell JEHOVAH's dreadful deeds.
 He sets before the people's eyes
 Where all their peace and safety lies;
 And full before their sight he lays
 Their past rebellion, and their ways;
 Traces the desert thro' in thought,
 And shews what wonders God had wrought;

Then:

318 HISTORY of the BIBLE.

Then lets the list'ning armies know,
'Cross Jordan's streams they are to go;
And tells them, that the only way
To happiness is to obey;
For then their God will fight, and all
Their numerous foes will surely fall:
With full success they will be crown'd,
And rule the mighty kingdoms round.
But if against their God they turn,
And his most holy altar spurn;
To idols their obeisance make,
And their unhallow'd rites partake;
They surely can expect no less
Than dreadful trouble and distress:
If idol gods they serve, they all
Shall into such dejection fall
That the fierce heathen nations round
Will smite and utterly confound
The sons of Israel, and their race,
Who must to every ill give place;

Vex'd,

Vex'd, harass'd, broken and distressed,
 Dispirited, and far from rest,
 With terror they their state shall view,
 And trembling flee, when none pursue.
 With all his might the prophet tries
 To teach the people to be wise;
 Repeats JEHOVAH's various laws,
 And the just line of duty draws;
 Brings every danger to their sight,
 And labours hard to lead them right;
 Like a good watchman warning gives,
 And fain would bless them while he lives.
 Directed to one point he brought
 The force of language and of thought,
 And every powerful method join'd,
 To fix instruction on the mind:
 Then, in his own triumphant lays,
 The prophet sings JEHOVAH's praise.
 With native force, and Hebrew fire,
 He strings his wild majestic lyre:

The

330 HISTORY of the BIBLE.

The flowing numbers round him throng,
And breezes bear the sacred song.

Affected with the heavenly strain,
As statues fix'd the tribes remain,
And all their mighty armies round
With rapture hear the lofty sound.

But near a great event now lies,
Which checks the nation's rising joys.
Though the much-lov'd, exalted man,
Now fifty years his course had ran
Beyond the threescore years and ten,
The bounds of life to common men,
Bright shone the evening of his day;
And still unconscious of decay
His nature flood: But God's high will
Demands his prophet up the hill,
On Pisgah's * lofty top to stand,
And thence to view the promis'd land;

Then

* Pisgah, Hor, Peor, Nebo, and Abiram, were a chain of mountains between the desert and the river Jordan.

Then peaceful on the earth to lie,
 And in his God's embraces die.
 This to the tribes declares the fact,
 And Israel's sons in grief appear :
 The tender tears in rivers flow,
 And all the armies join in woe.
 The prophet then his blessing gives
 To his lov'd Israel while he lives ;
 Each tribe apart distinctly names,
 To each their future lot proclaims ;
 Then the united nation blest,
 By God ordain'd to peace and rest ;
 The God that rides upon the cloud,
 In sovereign triumph o'er the proud.
 Great blessings, Israel, are thy share,
 Thou object of JEHOVAH's care !
 Like a broad shield he will defend ;
 He is thy Great Eternal Friend !
 And when thy foes upon thee frown,
 Thou by his power shalt tread them down.

U u

While

332 HISTORY of the BIBLE.

While tears express the nation's woes,
 The prophet up the mountain goes;
 The people follow with their eyes,
 As by slow steps he's seen to rise:
 Their love his worth and greatness tell,
 And take a long and last farewell.
 The mountain's crown at length he gains,
 And on the lofty height remains
 Till God descends, and to his view
 All Canaan's land proceeds to shew,
 Which Israel's tribes shall soon divide,
 Beyond great Jordan's swelling tide.
 The vast extent of ground that lay
 Between Euphrates and the sea;
 The various valleys, and the plains,
 With strengthen'd fight the prophet gains;
 For great JEHOVAH clears his eyes,
 While Canaan's misty mountains rise.
 These are the lands, he said, I give,
 And here my Israel's sons shall live:

These

These plainly thou hast seen ; but know,
 Thou over thither shalt not go.—
 Elate, and full of heavenly joys,
 On the cold ground the prophet lies ;
 When without pain his spirit fled,
 And fearless join'd the mighty dead.

Then God, from his eternal throne,
 To Michael * thus his will made known ;
 Michael, whose glories brightest rise
 Amongst the armies of the skies :
 On Pisgah's top, his spirit fled,
 My much-lov'd prophet now lies dead ;
 Michael, I to thy care assign,
 And be the last dear office thine,
 The rights of burial to bestow :
 The sacred grave let no man know.†—

U u 2

The

* Jude, ver. 9.

† It is supposed, the reason why the grave of Moses was concealed, was lest the Israelites should pay superstitious honours to the tomb of so great a prophet.

534 HISTORY of the BIBLE.

The prince of angels takes his way
Where cold in death the prophet lay;
And in a silent valley gave
The greatest of mankind a grave.
The weeping nation thirty days
The tender rites of mourning pays:
Their mighty loss they much deplore;
For such a prophet comes no more.

HISTORY THE SIXTEENTH.

Joshua succeeds Moses in the Government: Is encouraged by a Vision: Gives Notice to the Armies to prepare to cross Jordan; and sends Two Spies to Jericho.

Joshua, ch. i. ii.

THE man of God, before he dy'd,
That Israel's tribes might be supply'd.
With a brave man to take his place,
And lead to war the chosen race,

On

On warlike Joshua laid his hands,
 And gave the people his commands.
 To honour him, and to obey,
 And follow where he led the way.
 Amongst the mightiest where he stood,
 Before they pass'd o'er Jordan's flood,
 A blaze of glory round him shone,
 And Israel's God himself made known.
 My servant Moses now is dead,
 And thou art captain in his stead :
 To thee devolves the great command,
 To lead my sons to Canaan's land :
 Then rise! and cross great Jordan's stream,
 And make all Canaan know thy name.
 Rise in thy might ! Thy toil I crown,
 And tread each bold opposer down.
 My people shall the land divide
 From great Euphrates' eastern tide,
 To where the sun at close of day
 Hides his bright forehead in the sea.

Renown'd!

336 HISTORY of the BIBLE.

Renown'd for valour thou shalt be,
Nor one on earth a match for thee;
Of common or gigantic size,
The man that dares oppose thee dies!
As Moses late partook my love,
From thee my presence shall not move:
I, in each dreadful day of fight,
Am with thee strong in all my might.
Take courage then! and boldly stand;
You surely shall possess the land:
But never let thy fight withdraw
From the great copy of my law;
This thou shalt make thy chief delight,
There meditate by day and night;
Firm in its sacred paths abide,
And never from them turn aside.
Then I thy bold attempts will bless,
And prosper thee with full success.
Fear not! JEHOVAH with thee goes,
To crown thy toil, and crush thy foes.—

The

The hero to the charge attends,
 And thro' the host the heralds sends,
 To warn the armies to prepare
 The third day to begin the war;
 Pass over Jordan's swelling wave,
 And seize the lands JEHOVAH gave.
 To Reuben's tribe, and Gad's, that stand
 Now on their own allotted land,
 The hero sends, and lets them know,
 That over Jordan they must go,
 Arm'd for the war, and face the foe;
 Till Canaan's land shall be possess'd,
 And God shall give their brethren rest.
 Their promise such to Moses made,
 His words the willing tribes obey'd.

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The thoughtful chief, his men to prove,
 Before the mighty armies move,
 To two young men, that willing stand,
 Gave his instruction and command
 To cross the stream, and view the land.

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To

338 HISTORY of the BIBLE.

To Jericho they took their way,
And there arrive at close of day;
When at a public inn they call,
Which stood upon the city wall.
Soon to the king report was made
That two young Israelites had stray'd;
And they, tho' come to view the land,
At Rahab's house were entertain'd.
The monarch to the hostess sent,
Explains to her the men's intent;
And as their base design they know,
Commands she will not let them go.
By Heaven inspir'd, the careful dame
Had hid the spies when first they came:
What the bold strangers had in view,
And danger of their task, she knew.
On the house-top secure they lay,
Cover'd with stalks of flax, till day
Departed from the western skies;
And she, to save them, thus replies:

The

The men you seek, were here, 'tis true,
 But they in silent care withdrew
 Before they shut the city gate :
 Pursue ! you may not be too late.
 I did not understand their aim,
 Or where they went, or whence they came.—

A band of horsemen then proceed,
 And search around, with careful speed ;
 Along the coast and winding shore
 Where Jordan's swelling surges roar,
 The warrior train with care pursu'd,
 But whom they wanted never view'd.

Then to the youths approach'd the dame
 (Before they went to rest she came) :
 I am convinc'd, she cry'd, the LORD
 To Israel will perform his word ;
 And the fair plains of Canaan give,
 Where his beloved sons shall live :
 For all the people of our land,
 In deep dejection trembling stand,

340 HISTORY of the BIBLE.

They having heard how God proceeds
To make your way by dreadful deeds,
The roaring sea his power divides,
And makes your passage thro' the tides.
The giant Og, and Sihon slain,
What hope to us can now remain?
How can we in the field appear,
When all our armies quake with fear?
Then, as my kindness you discern,
Let me intreat your just return;
For know, ere you the town had view'd,
You were discover'd, and pursu'd;
And had not I my guests deny'd,
Before this time you both had dy'd:
Then when your armies take our town,
And beat our king and warriors down;
When streams of blood o'erspread the ground
That mercy shew, which you have found;
According to my kindness give,
And let myself and kindred live:

Let none of us your favour miss ;
 Swear by the LORD you will do this !—
 The men reply, In thanks we join,
 And peace and safety shall be thine
 If by thy skill conceal'd we gain
 Our kindred armies on the plain.—
 To their request the hostess yields,
 And let them down into the fields
 Thro' her own window, with a cord,
 When thus she gave the warning word :
 Venture not yet upon the plain,
 With all your speed the mountain gain,
 And there conceal'd three days remain.
 When the pursuers nothing learn,
 Before that time they will return ;
 And you, by prudence in delay,
 May then in safety go your way.—
 The men reply, The oath we swear,
 And thee and thine will surely spare.

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342 HISTORY of the BIBLE.

Bring all thy kindred to thine home,
And let not one amongst them roam,
But closely in thy house remain,
For in the streets they may be slain:
To all alike we will be kind,
And as a token thou shalt bind,
Conspicuous to all the town,
This scarlet cord that let us down
In the broad window we came through;
This will our conquering armies view,
And save your lives, if ye be true:
But if your conduct false appear,
Then from our oath we will be clear.—
Let it be so, the dame replies:
The cord she in the window ties.
The men depart, the mountain gain,
And there three days conceal'd remain.
Having explor'd the country round,
The fierce pursuers nothing found:

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Back

Back to the city they return,
And of the spies no news can learn.

The men with safety cross'd the stream,
And joyful to their brethren came.
The whole adventure they relate,
And shew the land's enfeebled state :
To Joshua say, Give thou command,
And let us go and seize the land ;
Assur'd of conquest we go there,
For all the nations quake with fear.

HISTORY THE SEVENTEENTH.

The Passage over Jordan ; and the Siege of Jericho.

Joshua, ch. iii. iv. v. vi.

SOON as the morn's ascending ray
Had streak'd the east with promis'd day,
The general rose, and gave command
That Israel's tents no longer stand

At

344 HISTORY of the BIBLE.

At Shittim; when to Jordan's stream
 The armed tribes of Israel came:*
 Close by the sacred river's side
 Three days the eager troops abide;
 Then spake the chief, To-morrow you
 Your Great Deliverer's power shall view;
 Across great Jordan's surging wave
 Your God now leads you strong to save,
 His holy priests will go before,
 Bearing the ark they leave the shore.
 Let all your armies distant tread,
 And keep the path where they are led;
 A way ye are not us'd to go;
 Sure pledge of victory o'er the foe.—

Then to the general spake the Lord:
 To thee I will perform my word,

And

* The last encampment of the Israelites was on the banks of Jordan, to which they had come by ten removes from Kadesh-barnea; 1 mount Hor, 2 Zalmonah, 3 Punon, 4 Oboth, 5 Ije-abarim, 6 Dibon-gad, 7 Almon-diblathaim, 8 mount Abarim, 9 Shittim, 10 Jordan.

And will this day let Israel see,
 As late with Moses, so with thee
 My presence rests. Without delay,
 Across great Jordan lies your way:
 My holy priests the ark shall bear:
 Command thou them when they come there,
 When on the margin of the flood
 They see the mighty power of God,
 When the vast waters from them fly,
 And leave the wonderous channel dry,
 That in the midst they take their stand,
 And see the armies safe at land.—

Then his full voice the hero rear'd,
 Which the glad tribes of Israel heard;
 The sounds throughout the host he sent,
 Which fir'd the nation as they went.
 Rise up, O Israel, and survey
 The growing glories of the day:
 The God that rules the surging wave
 Now goes before thee strong to save;

He

346 HISTORY of the BIBLE.

He in his great design proceeds,
And manifests his mighty deeds ;
And by his deeds it may be known
That Canaan's land will be thy own.
His holy ark will go before,
Where the wild waves of Jordan roar ;
And when the priests which bear the same
Touch with their feet the rolling stream,
The mighty current shall divide,
And stand on heaps on either side.—
The hero's voice the nation hears,
And ready for their march appears.
The priests at distance pass before,
Advancing on the verdant shore :
Soon as their feet had touch'd the flood,
The ebbing waters own'd the God,
Whose sovereign power constrains the tide,
And makes the mighty waves divide ;
While all the armies on dry ground
A safe and easy passage found.

In

In the deep channel, far from shore,
 Where the wild waves of Jordan roar,
 The priests and ark were seen to stand,
 Till all the tribes were safe at land.
 The Lord then to the general spake,
 From every tribe a warrior take,
 And that this great event be known
 Let every man take up a stone
 From whence the priests are seen to stand;
 And raise a pillar on the land,
 Memorial of this matchless day.—
 Joshua commands without delay,
 And twelve stout warriors take their way
 To where the priests and ark abide,
 Where late had roll'd the swelling tide.
 A mighty stone each man soon rears,
 The load upon his shoulders bears;
 And with the weighty marble gains
 The shores of Jordan, and the plains.

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With

348 HISTORY of the BIBLE

With pious care the general then
(While on the shore he leaves his men)
Into the midst his way pursues,
And Jordan's vast dry channel views.
Then where the priest and ark still stand;
With twelve large stones that lay at hand;
To raise a pillar he proceeds,
Memorial of JEHOVAH's deeds;
Which hath to after ages been
Plain in the midst of Jordan seen,
Wash'd with the waves, and white with foam.

Now from JEHOVAH orders come
That all the priests which long had stood
Where lately Jordan roll'd his flood,
Should leave their station, and regain
Their kindred armies on the plain.
In solemn state the train proceeds,
Full of JEHOVAH's mighty deeds:
Bearing the ark they make for land;
And when the shore their feet had gain'd,

As

As when a storm outrageous raves,
 Along the channel fly the waves,
 Rage, into oak and foam, with dreadful roar,
 And dashing break upon the shore:
 High o'er the banks the waters rise,
 And Israel's host before them flies,
 Encamp on Gilgal's plains, and there
 The stones they brought from Jordan rear;
 Which may to after times proclaim
 The glories of JEHOVAH's name;
 And children's children thence be taught
 The way which God their fathers brought.

Thro' Canaan's land it soon was known
 What Israel's God had for them done;
 How he divided Jordan's tide,
 And them a wondrous way supply'd.
 From place to place the rumour runs,
 Vast terror seizes Canaan's sons;
 And to a low condition brings
 Her various cities and her kings.

Y y 2

But

350 HISTORY of the BIBLE.

But ere GOD's armies take the field,
And make all Canaan's warrior's yield,
They are commanded to unite
In circumcision's sacred rite.
For while the tribes full forty years
Had trac'd the desert, it appears
This holy rite they had refrain'd:
But having reach'd the promis'd land
On all this sacred mark's impress,
And till their wounds are heal'd they rest.

The passover they next prepare,
In which the joyful nation share:
Next day of Canaan's corn they eat,
And every day the fare repeat;
Remaining still on Jordan's shore,
And manna now appears no more.

Near Jericho the army waits,
And close are shut the city gates;
When prudent care the general calls
To view the ramparts, and the walls.

There

There as he stands, appears in sight
 A noble form, in armour bright,
 With a drawn sword. If friend or foe
 Brave Joshua boldly asks to know;
 Immediate brightening on his view,
 The heavenly form the hero knew,
 And instant made this short reply:
 Of the LORD's host the captain I.—
 Joshua, with reverence profound,
 Bow'd down before him to the ground,
 And asks to hear his great command.
 The place on which thy feet now stand
 Is holy, the bright vision says:
 Then loose thy shoes.—The chief obeys.
 Then spake the Ruler of the Skies,
 The city now before thee lies;
 Into thy hand it shall be given,
 And thou shalt know the love of heaven.
 Let thy stout chiefs, and warriors all,
 Encompass round the city wall,

And

352 HISTORY of the BIBLE.

And while the men of war go round
Let seven young priests with rams horns found ;
And while the rural trumpets blow,
The ark around the town shall go ;
The warriors in the rear shall fall ;
In silence march, nor touch the wall.
Six days successive take your way
Around the city once a day ;
The seventh you seven times round shall go,
Then a long blast the trumpets blow.—
With shouts the warriors shake the skies,
When flat the wall before them lies.
Thus great JEHOVAH's orders stand ;
And thus the general gave command.
Six days around the walls they went ;
The townsmen wonder'd what they meant :
The seventh at early dawn they rise ;
Now a great task before them lies.
Seven times they march'd around the walls,
When to them thus the general calls :

Shout,

Shout; all ye armies ! and proclaim
 The terrors of JEHOVAH'S name ;
 Shout ! for the city is your own ;
 Now make your matchless valour known :
 To death the LORD the nation gives ;
 Put to the sword whatever lives ;
 And all their treasure and their pride
 Shall the devouring flames abide.
 To plunder let no warrior turn,
 But let the hateful riches burn :
 To Rahab only mercy give ;
 She sav'd the spies, and she shall live,
 With all her kindred.—Then around
 With shouts the armies shake the ground ;
 Flat fall the walls : They march with speed :
 The warriors fall, the townsmen bleed ;
 Both man and beast o'erspread the ground,
 And fire and slaughter rages round :
 Rahab and all her friends are spar'd,
 As the two spies had late declar'd.

Wrapp'd

354 HISTORY of the BIBLE.

Wrapp'd in one bright furrounding blaze,
Great Joshua then the town surveys:
Curs'd be the wretch ! he loudly cries,
By whom these impious walls shall rise ;
Just heaven in vengeance will proceed,
And make him mourn the hateful deed
Who dares rebuild this wicked place,
In the destruction of his race.

HISTORY THE EIGHTEENTH.

*The Treasures and Death of Achan ; and the De-
struction of Ai.*

Joshua, ch. vii. viii.

BUT Achan, Carmi's warlike son,
A covetous bold deed had done,
Which caus'd JEHOVAH's wrath to burn,
And made the tribes of Israel mourn.

Before

Before the palace turrets blaze,
 With greedy eye the chief surveys
 A purple robe, from Shinar brought,
 With rich device of gold inwrought;
 This, with a golden sword he takes,
 And silver vase; then private makes
 For his own tent, and, void of fear,
 Digs in the earth, and hides them there.
 Unconscious of the fatal deed,
 The general bids the war proceed;
 And soon to Ai sends his spies,
 A city which near Bethel lies.
 Soon as the men the place had view'd
 To Joshua they their way pursu'd,
 And to their general they declare
 That all the host need not go there;
 For few their warriors are and weak;
 Three thousand valiant men may break
 Their ranks, and beat them to the ground.
 Three thousand men the general found:

356 HISTORY of the BIBLE.

Eager for war they leave the plain,
Where all the armies still remain.

The coming war the townsmen know,
And boldly fall on the foe,
With mighty shouts which rend the skies,
And Israel's host before them flies.
With transport they their terror view'd,
And far as Shebarim pursu'd.
Broken, dejected and dismay'd,
The Israelites their rout survey'd;
Behind them leave near forty dead,
And back they to their brethren fled.

The general and the princes all
In grief extreme, directly fall
Before the Lord; and each there lies
Until the evening sacrifice.
Ah! mighty God! then spake the chief,
Full of distress and pungent grief,
Why hast thou brought us 'cross the tide
Of swelling Jordan, and deny'd

Thy

Thy further presence, and thine aid?
 Oh that we had at Gilcad slay'd!
 LORD have I liv'd to see the day
 When Israel's sons in dire dismay
 Shall turn their backs upon the foe!
 This great event should Canaan know
 Then all her kings would on us rise,
 And by one stroke thy Israel dies.—
 Rise from the ground, the LORD replies;
 And if the cause thou seek'st to know
 Why Israel flees before the foe,
 Know that these dire disasters spring
 From the abhorr'd accursed thing
 Which now amongst the host is found:
 Nor can your armies stand their ground
 Till this offence is purg'd away.
 Summon the tribes by break of day:
 The guilty let the lots decide;
 And when by fire the wretch hath dy'd

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35 HISTORY of the BIBLE.

Then let your conquering armies go
And boldly face their every foe.—

Soon as the morn in glory rose,
Amongst the tribes the general goes:
They all appear; the lots they cast;
On Achan falls the charge at last.
The crime he seeks not to evade,
But tells them where the things were laid.
Soon by command the heralds went
And found the spoils within the tent:
These to the armies then were shewn,
And Achan perish'd not alone:
For his whole substance with him came,
All sentenc'd to devouring flame.
To Achor's silent vale they go,
And heavy stones at Achan throw:
Himself and all his goods they burn,
Heap high the stones, and then return.

Then Joshua, by Divine command,
Prepares before the town to stand,

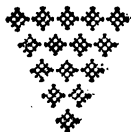
Where

Where late his worsted warriors fled;
 When to the armies thus he said:
 Take thirty thousand valiant men;
 In silence march to Ai; then
 In ambush lie behind the wall:
 To-morrow I shall come with all
 Your brethren. When our flight ye view,
 And see the townsmen swift pursue,
 Haste from your place, the city burn,
 While at that instant we return:
 You boldly from the town proceed,
 And by us both they all shall bleed;
 Nor young or old the sword shall spare—
 The plunder let the warriors share.—
 As thus propos'd, they take the town,
 And tread the mightiest warriors down.
 The king alone alive they take,
 And him a dire example make,
 Hang'd on a tree till evening tide.
 No age nor sex but they destroy'd:

Then

360 HISTORY of the BIBLE

Then all the host to plunder turn,
And the devoted city burn.
An altar then the general rais'd,
And all the host JEHOVAH prais'd.
Large sacrifices they prepare,
The sacred feast the nation share:
And Joshua, ere the troops withdraw,
Engrav'd on stones JEHOVAH's law:
This to the listening tribes he reads,
And then prepares for greater deeds.



HISTO

HISTORY THE NINETEENTH.

*The League with the Gibeonites; and the Defeat of
the Confederate Kings.*

Joshua, ch. ix. x.

THE great success which Joshua found
Quickly alarm'd the country round;
The dreadful slaughter which he made
Makes all the men of war afraid;
And various kings of Canaan join
To circumvent his great design;
But Gibeon's * sons, of Hivite race,
Whose country lay but little space
From where the tents of Israel stand,
Contriv'd by fraud to save their land.
Gibeon, a city rich and gay,
O'er three more cities † held its sway.

In

* Gibeon was about nine miles from Gilgal, where the army of the Israelites lay.

† These cities were Chephirah, Beeroth, and Kirath-jearim.

362 HISTORY of the BIBLE.

In deep deceit the townsmen join,
And to accomplish their design
A train of elders they prepare
To seem as tho' they came from far.
Lean were the beasts on which they rode,
And old the sacks which held their food:
Rough were their beards, and rude their hair;
Their clouted shoes were patch'd with care:
Worn were the cloaths which wrapp'd them round,
With thongs their leathern bottles bound:
Mouldy and dry was all their bread;
To Israel's princes they were led,
And fly dissembling thus they said:
With wonder hath our nation heard
What great events have late appear'd;
And with just admiration view
Your wisdom, and your valour too.
No hostile methods will we take,
But would a league in friendship make,

And

And be your servants.—Soon reply
 The Hebrew princes, Say how nigh
 Your nation may to Gilgal lie?—
 From hills and streams unknown to fame,
 In sultry climes, your servants came,
 Rejoin'd the strangers: And we stand
 Far distant from our native land:
 Yet to our ear the fame proceeds
 Of Israel's God's immortal deeds;
 How all your tribes he made his care,
 And whelm'd in waves the Egyptian war;
 Then Og and Sihon overthrew,
 And dry'd up Jordan's streams for you.
 For this the elders of our race
 Have sent us o'er a mighty space
 Of hills and vales, and dreary plains;
 And if our land your friendship gains
 We shall be blest'd. Our bread survey,
 Mouldy and dry through length of way;

}
}

T

364 HISTORY of the BIBLE.

And our old tatter'd garments view,
Which when we first set out were new.—

The unsuspecting princes heard,
And no deceit or fraud they fear'd;
But made a league with one accord,
And sware unto them by the LORD
That they henceforth would favour give,
And let the friendly nation live;
Unconscious of their near abode,
For they consulted not their God.

Elate and glad, the stranger band
Their native city soon regain'd :
But when the third bright morning rose,
Thro' Israel's host the rumour goes
That they, unthinking and unknown,
To Gibeon's men had favour shewn.
Throughout the host deep murmurs rise,
And the assembled army cries,
Each bold deceiver justly dies.



The

The princes in their cause appear,
 And to destroy them justly fear,
 Because they by their oath are bound:
 But since we have their falshood found,
 In slavery they shall be join'd
 To every servile task assign'd.

To Gibeon then the armies go,
 And noble Joshua asks to know
 Why in deceit they durst appear
 As strangers, when they dwelt so near?
 To save our lives, they all reply'd,
 Since Canaan's king's must be destroy'd:
 For Israel's God, we understand,
 Has given his people all their land.—
 The chief replies, Your lives we give;
 But as our bondsmen you shall live;
 Upon our armies doom'd to wait;
 Nor can you hope a milder fate.

Jerusalem's great monarch learn'd
 That Gibeon's men their backs had turn'd;

366 HISTORY of the BIBLE.

Had meanly left the common cause,
And leagu'd with Joshua. Soon he draws
Out his vast army; and he brings
Three more of Canaan's southern kings.
With these from mighty Hebron came,
Dreadful in arms, and fond of fame,
The warlike Anakims that rise
Of vast gigantic strength and size;
Down from their mountains on the plain
Pours the enormous giant train;
With all the horrid din of war
Their mighty armies shout from far;
Their banners blaze, and all around
The iron chariots shake the ground.
To Gibeon's walls they soon proceed,
And fire and slaughter is decreed.
The Gibeonites to Joshua send,
And beg that he will stand their friend;
For Canaan's kings around us rise,
And if you aid not, Gibeon dies.—

Elate,

Elate, and eager to engage,
And make the mighty battle rage,
The sons of Israel ready stand,
Awaiting their great chief's command:
And God enjoins the tribes to go,
Assur'd of victory o'er the foe.
All night they march; at break of day
They put the battle in array;
Attack the host with matchless might,
And put the armies all to flight.
With shouts on shouts their rout they view,
And far as Makkedah pursue;
The plains around with slaughter spread,
And pile on heaps the mighty dead.
The broken troops no more can form,
And on them falls a dreadful storm;
The lowering skies upon them frown,
And hailstones beat the warriors down.

Then, lest the favour of the night
Should cover and protect their flight,

368 HISTORY of the BIBLE.

By heaven's impulse the general cries,
With hands uplified to the skies,
Thou shining ruler of the day,
A while thy burning chariot stay;
O'er Gibeon's stately towers remain,
Till all God's enemies be slain.
And thou, O night's inconstant queen,
Still let thy friendly face be seen
O'er Aijalon's delightful vale:
He spake.—The wonderous words prevail:
The orbs stand still, without delay
To crown the glories of the day.
The tribes an easy conquest found,
And beat the armies to the ground;
While their five kings, their lives to save,
Were hid in one deep dark-mouth'd cave.
The general heard; a troop soon goes,
And with huge stones the mouth they close:

They



Engraved for Fellows's Hist. of the Bible.



The Five Kings hanged, by order of Joshua.

They then pursue the routed train,
 And all their empty cities gain,*
 Heaping the country round with slain:
 Then all the south of Canaan take,
 And joyful back for Gilgal make.
 Out of the cave the army brings
 The friendly five defeated kings;
 Upon their necks the princes tread,
 Then by their swords they soon lie dead:
 They hang them up on separate trees,
 And their disgrace the army sees:
 Then in the solitary cave
 Which they had chose their lives to save,
 At night they jointly found a grave.

* The cities which Joshua took after this signal victory, were, Makkedah, Libnah, Lachish, Gezer, Eg-lon, Hebron, and Debir.

HISTORY THE TWENTIETH.

*The Reduction of the Northern Coast of Canaan :**The Dividing the Land : And the Death of Joshua.**Joshua, ch. xi. to the End.*

THE South of Canaan thus subdued;

And every king that durst intrude ;

The armies dead on every plain,

And the enormous giants slain ;

A while the conquering armies rest,

By great JEHOVAH's presence blest.

But soon the northern kingdoms rose,

And strive united to oppose

The sons of Israel's rapid course,

Which rushes with resistless force,

And, like the conflagration's blaze,

The land in one vast ruin lays.

Great Jabin, Hazor's warlike king,

Seeks all the nations round to bring,

With

With all their armies from afar,
 With joint concurrence, to the war.
 Each mighty nation that remains,
 Or on the mountains or the plains,
 Against the sons of Israel joins,
 And soon in dazzling armour shines ;
 While horsemen tread the plains around,
 And thundering chariots shake the ground.
 Jabin stood foremost in command ;
 He spreads his armies o'er the land ;
 And soon to Merom's wide-spread stream
 With his vast host the monarch came.
 Then Israel's God to Joshua said,
 Of all these foes be not afraid ;
 Soon as to-morrow's sun shall shine
 Attack them, for the victory's thine ;
 Hamstring their horse, their chariots burn,
 They march not destin'd to return.—

The morning shone, the general rose,
 And Israel's army with him goes:

372 HISTORY of the BIBLE.

With sudden stroke the foe they smite,
And put his numerous host to flight.
Then all the plains with slaughter spread,
And trample on the mighty dead:
With eager stroke pursue the blow,
And lay the kings of Canaan low.

Some time the chief at Hazor staid,
And there an easy conquest made:
The king he flew, the city burn'd,
And then to farther conquests turn'd.

The race of giants that remain,
By Israel's armies now are slain;
Torn from their mountains all around,
They fall enormous to the ground:
While grim in death the plains they spread
Promiscuous with the vulgar dead.
'The stately horse, the warrior's pride,
And chariots all, the chief destroy'd;
Conquer'd the cities that remain,
And rais'd in mighty heaps the slain.

As

HISTORY of the BIBLE. 373

As when, by powerful breezes born,
The flames have seiz'd a field of corn,
The fires proceed across the lands,
All mortal force in vain withstands,
Till all the field in ruin lies,
And smoking blazes to the skies :
So Joshua drives from place to place,
And extirpates all Canaan's race.

The war thus o'er the chief proceeds
To recompence each warrior's deeds.
A band is sent, without delay,
The conquer'd countries to survey :
A council sits, the tribes appear,
And each his claim advances there :
The general and the priests preside,
And all the lands by lot divide.

Then to the tribes that armed came,
To help their brethren, 'cross the stream
Of swelling Jordan, (but whose land
Far on the other side remain'd)

374 HISTORY of the BIBLE.

The general a dismissal gave;
With thanks he sent them 'cross the wave,
And counsell'd never to withdraw
From God's high worship, or his law.
When on the other side they came,
In honour of JEHOVAH's name
They rais'd an altar, seen to stand
On a high jutting point of land,
Conspicuous from the other shore.
The tribes their sad revolt deplore,
Thinking they had with one accord
Forfook the worship of the LORD:
And the assembled tribes prepare
Against their brethren to make war;
But first the priest and princes sent
To know what this strange altar meant.
The tribes reply'd, These stones we rear
Not with design to worship there,
But in memorial to appear

}
That

That tho' this river, with his tides,
 From Israel's tribes our land divides,
 Yet we in nation are the same,
 And may the rites of worship claim
 Where-e'er God's tabernacle stands.—
 This answer pleas'd the kindred bands,
 Which to the impatient tribes they take,
 Who great rejoicings instant make;
 And to their father's God they raise
 Their grateful hearts in lofty praise.
 Where Shiloh's sacred stream appear'd
 The tabernacle soon they rear'd:
 God's holy altar there they raise,
 The incense burns, the victim's blaze;
 And all religious rights appear
 In their respective order there.

Near to the oracle of God
 Brave Josphua fix'd his last abode,
 And had his heritage assign'd
 In lands that to the altar join'd.

And

§76 HISTORY of the BIBLE.

And now the warlike chief appears
Press'd with a heavy weight of years ;
But ere he bow'd his aged head,
And peaceful join'd the mighty dead,
The tribes he summon'd, and thus said :
Ye sons of Israel, all draw near,
Your general's last advice to hear :
To you he this last warning gives,
And fain would bless you while he lives.
You saw JEHOVAH's glorious deeds,
And how for you his love proceeds ;
What mighty nations he destroy'd,
That Israel's sons might be supply'd ;
To you divided is their land,
And none before you now shall stand :
If you regard JEHOVAH's law,
And from his precepts ne'er withdraw,
You'll drive the few that lie behind,
Like scatter'd chaff before the wind.

But

But if against your God you turn,
 With heathens join, their worship learn,
 And to their idols incense burn,
 No more shall e'er by you be slain,
 But soon they will their lands regain;
 On every side your tribes distress,
 O'erpower, and make your border less.
 Sure is the case! then hear my voice!
 And now let wisdom guide your choice:
 Cleave to the LORD with steady mind,
 And never be to idols join'd:
 Remember what your God hath wrought;
 Your father Abraham first he brought
 From idol worship, and decreed
 All Canaan to his numerous seed;
 From Egypt's chains he made your way,
 Dividing by his power the sea:
 Safe thro' the desert he hath brought;
 He with the kings of Canaan fought;

And

378 HISTORY of the BIBLE,

And by his mighty power you stand
Possessed of the promis'd land.
Be valiant then, and courage take,
And your Deliverer ne'er forsake :
But boldly vindicate his cause,
And always keep his righteous laws.
But if 'tis evil in your eyes
To serve the God that rules the skies;
If idols stand in your esteem
More worthy of regard than him ;
Chuse those from which your fathers came,
Beyond Euphrates' rapid stream ;
Or those whose names were long to tell
Serv'd in the land where now you dwell :
But know, while thro' these aged veins
Its course life's purple current gains,
True to his great commanding word,
I and my house will serve the LORD.—
Affected with the moving strain,
Silent a while the tribes remain ;

Then

Then to the hero each replies,
 Just are thy thoughts, thy words are wise;
 True to thy counsel will we stand,
 And keep JEHOVAH's each command:
 Join'd to his altar all our days,
 We'll read his law, and learn his ways;
 All idol gods shall be abhor'd,
 And we will ever serve the LORD.—

Then underneath a lofty shade
 An obelisk the general made:
 Let this a witness be, he cries,
 If e'er against your God you rise.
 Or if your wandering steps withdraw
 From great JEHOVAH and his law.

Soon after this the hoary sage,
 Supreme in honour and in age,
 Peaceful and calm resign'd his breath,
 And sunk into the arms of death.

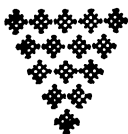
380 HISTORY of the BIBLE.

In his own land the nation gave

The chief an honourable grave :

And by mount Ephraim's flaggy side,

In rural peace his bones abide.



THE

THE
HISTORY
OF THE
HOLY BIBLE.
BOOK V.

FROM THE
Death of Joshua, to the Anointing
of Saul:

CONTAINING
The Transactions of about 400 Years.



HISTORY THE FIRST.

*The Success of the Tribes of Judah and Simeon ; and
the Reduction of Hebron and Debir, by Caleb.*

Judges, ch. i.

NOW Israel's warlike chief being dead,
And all their tribes o'er Canaan spread;
Of various nations late expell'd,
Broken and routed in the field,
The few that sav'd their lives by flight,
In various places soon unite,
And their lost cities, and their plains,
A party here and there regains:
These with the tribes of Israel dwell;
And their first care is to expel.
To Shiloh Israel's sons repair,
And ask JEHOVAH's counsel there,
Which of their tribes shall foremost go
Against the still remaining foe.

To

384 HISTORY of the BIBLE.

To Judah's tribe it is decreed
 First in this business to proceed:
 And as brave Simeon's sons had gain'd
 The coast adjoining to his land,
 Jointly the brother tribes repair,
 Elate, and eager for the war.

To Bezek first they take their way,
 And in the town ten thousand slay:
 The monarch left his army dead,
 And from the conquering squadrons fled;
 But no advantage thence arose,
 Pursu'd and taken by his foes:
 His thumbs, and his great toes beside,
 From his four limbs their swords divide.
 Stung with the pain, and the disgrace,
 He thus address'd the victor race:
 Ye sons of Israel, now you see
 A just example made of me:
 Full threescore kings, their armies slain,
 Have groan'd beneath my captive chain;

All:

All these I maim'd in equal fort,
 And made their misery my sport;
 Like dogs I us'd them, and each day
 They eat the bread I threw away:
 Now the great Ruler of the Sky
 Beholds me with reproachful eye;
 With pain and sorrow fills my days,
 And all my cruelty repays.—
 Thus mourn'd the king his former pride,
 And near the walls of Salem dy'd.

With shouts the victor host proceeds,
 And marks its way with mighty deeds;
 Before them various nations bleed,
 And to their cities they succeed.
 The sons of Joseph likewise rose
 Mighty in war against their foes.
 Bethel their force withstood in vain;
 Their townsmen and their warriors slain
 They leave their city and their land
 Both to the conquering host's command.

This

386 HISTORY of the BIBLE.

This pious tribe in Shechem's plains
Interr'd their father's dear remains:
From Egypt brought, they in an urn
To his own country safe return,
As Joseph his desire express'd,
And now his bones in Canaan rest.

When warlike Joshua's conquering hand
Subdu'd great Hebron's giant band,
This city was to Caleb given;
Such was the will of righteous heaven:
For when the spies from Hebron fled,
The youth remain'd untouch'd with dread;
And urg'd the armies to go there,
When all the nation shook with fear;
And to reward his noble mind
This giant city was assign'd:
But tho' the chief was strong and bold,
He could not long his conquest hold:
For when the wars no longer burn,
Three sons of Anak there return,

And

And in their native city dwell;
 Them soon the warlike tribes expel,
 With noble Caleb at their head,
 And lay the three huge giants dead.

To Debir turns the conquering train:
 When to the armies on the plain
 The hoary chief exulting spake:
 The valiant youth who first shall make
 His entrance good within the town,
 And beat each bold opposer down,
 Near to myself shall be ally'd,
 And beauteous Achsah be his bride.—
 The son of Kenaz joyful heard,
 And in his uncle's cause appear'd:
 By him the town subjected lies,
 And soon he gains the lovely prize.
 But when at first the willing dame
 To meet her blooming hero came,
 She thought his prowess ill repaid,
 And to her sire petition made

288 HISTORY of the BIBLE.

To subject to her lord's command
A further portion of his land.
The chief consents; and soon bestow'd
Green fields, where water streaming flow'd
From chrystal springs, whose silver tide
The cattle and the swains supply'd.

HISTORY THE SECOND.

The Revolt of the Israelites, after the Death of Joshua: They are reprov'd by an Angel; but returning again to Idolatry, are distressed by the neighbouring Princes; and relieved by Othniel, Ehud, and Shamgar.

Judges, ch. ii. iii.

NOW number'd with the silent dead
Lies each brave chief who terror spread
Thro' Canaan's cities, and her kings;
And a young generation springs

That

That knew not God, or had been taught
 The wonders he for Israel wrought.
 These, while their fathers liv'd, abode
 True to the worship of their God:
 But when the elders heads were laid,
 Into the paths of error stray'd;
 Contrary to the Lord's command,
 Mix'd with the daughters of the land,
 And, by their crafty wiles ensnar'd,
 For all pollution were prepar'd.
 At every idol shrine they now,
 With vile abasement, prostrate bow;
 In each unhallow'd rite partake,
 And Shiloh's sacred stream forsake;
 In idol groves to Baal bend,
 And all his impious feasts attend;
 To Ashtaroth in worship join,
 And pour in streams the ruddy wine.
 From his high throne the Lord surveys
 Their foul revolt, and all their ways;

390 HISTORY of the BIBLE

Their arms he will no longer blefs,
 Or crown their warriors with fuccels;
 Tho' Canaan's natives ftill remain'd
 Promifcuous blended in the land,
 Their troops no more can Ifrael rout,
 Or have they ftrength to drive them out.

Then from the fummit of the fkyes
 An Heavenly Form to Gilgal flies;
 From thence at Bochim foon appear'd,
 And thus his awful voice was heard:
 From haughty Egypt's innpious land
 I brought you forth, with powerful hand;
 And your twelve tribes amongft them fhare
 The land I to your fathers fware.
 To you my covenant always flood,
 To blefs you, and to do you good,
 While you regard my holy will,
 And all my righteous laws fulfil.
 Remember then 'twas my command
 When you poffefs'd the promis'd land

You

You should to all my ways incline, .
 And with the natives never join ;
 But them and all their idols scorn,
 Cut down their groves, their statues burn,
 And all their worship overturn :
 But from my counsel you withdraw, .
 And stand reluctant to my law ;
 The idols of the land allow,
 And to the gods of Canaan bow.
 For this your armies quit the field, .
 Nor make the friends of idols yield : .
 Boldly amongst you still they dwell, .
 And you unable to expel :
 Their gods, and their alluring fair, .
 Remain your curse, and constant snare, .
 And shall remain.—The nation hears, .
 And copious streaming flow their tears ;
 As springs from some high rock's tall head
 Their silent trickling waters shed.

They

392 HISTORY of the BIBLE.

They to their fathers God return,
And victims on his altar burn:
But soon forget his lofty praise,
Fond of their former evil ways;
In peace with Baal's votaries live,
And to his priests their daughters give;
Ally'd to every nation stand,
And with such mixtures fill the land.

In wrath the God of Israel saw
The stupid tribes forsake his law,
And, by distress and hardship join'd,
To bring them to a better mind,
Stirr'd up great Cushan, Syria's king,
O'er great Euphrates' stream to bring
His potent armies to the field.

To them the tribes of Israel yield:
Eight tedious years they wore his chain,
And then in grief to God complain.

The LORD attends when Israel cries,
And makes a great deliverer rise;

Brave:

Brave Othniel, late in war renown'd,
 And with unfading laurels crown'd :
 His soul the LORD of Hosts inspires,
 And fills his heart with martial fires :
 Against the tyrant king he goes,
 And him in battle overthrows.

All Israel then he rul'd and blest,
 And forty years the land had rest.

Again the tribes forsake their God,
 And fall by his chastising rod.
 For brawny Eglon, Moab's king,
 Against them soon presumes to bring
 Ammon, and Amalek, to share
 The honours and the toils of war:
 The friendly hosts with shouts unite,
 And all the sons of Israel smite
 That dwelt in Gilead; then with-speed
 They cross'd great Jordan, and decreed
 The ten remaining tribes to bleed.

}

394 HISTORY of the BIBLE.

On Jordan's banks then burns the war,
 And Israel's host, retreating far,
 Leave all the plains and spacious wood
 Where Jericho so lately stood,
 In the possession of the foe.
 Dismay'd and broken by the blow,
 Full eighteen years the tribes remain
 Subjected to the victor's chain.
 Oppressive bondage makes them groan,
 And supplicate JEHOVAH's throne:
 Their GOD in tender pity heard,
 And a deliverer soon appear'd.
 Brave Ehud takes the first command,
 And stands the judge of all the land.
 From Benjamin the hero rose,
 And with left hand his javelin throws.
 By him, with servants to attend,
 The servile tribes propos'd to send
 Their tribute to the victor king.
 But ere the weighty charge they bring,

The

The LORD inspires a bold design,
 In which he suffers none to join
 With valiant Ehud. Soon he made
 A small short sword, and hid the blade
 Under his garment, when he went
 The annual tribute to present
 To haughty Eglon, who remain'd
 Still in the land which late he gain'd.
 The present made, without delay
 The chief his servants sent away:
 Himself returns; and soon declares
 That he a private message bears
 To Moab's king. With distant awe
 The attending servants soon withdraw;
 Then the unwieldy monarch rose,
 When to the king the hero goes,
 And, eager in his country's cause,
 With his left hand the dagger draws.
 The God of Israel, serv'd by us,
 Speaks to thee, prince, in anger, thus!

396 HISTORY of the BIBLE.

Bold Ehud cries ;—and, at the word,
Deep in his bowels plung'd the sword ;
The fat upon the weapon clos'd ;
The hero fled, for none oppos'd ;
Secure he lock'd the room of state,
And left the monarch to his fate.

Then to mount Ephraim he withdrew,
And the loud martial trumpet blew.
The tribes, encourag'd at the sound,
With hasty steps soon gather round ;
And while they crowd the mountain side,
Exulting thus the hero cry'd :
Come follow me, my brethren all,
And by our arms shall Moab fall :
In Eglon's bowels lies my sword ;
Rouse up ! the work is from the LORD.—
Fir'd by the sound to noble deeds,
Each eager tribe to war proceeds :
But first, to make the victory sure,
The fords of Jordan they secure ;

And

And having cut off their retreat,
The Moabites they soon defeat:
Ten thousand fall; nor one remains
To cross the stream to Moab's plains.

Mean-while the servants of the state
Upon their monarch go to wait:
But, as the doors are fast, surmise
He in his chamber sleeping lies.
To take his rest long time they gave,
But all was silent as the grave;
No king returns. The door they force,
Great Eglon lies a breathless corse:
Chill horror seizes all the land,
And Israel's sons their freedom gain'd;
Mad tumult and confusion cease,
And eighty years they dwelt in peace.

Next from the plough great Shamgar rose
Mighty to crush his country's foes,
And of bold robbers clear'd the road,
With his sharp-pointed ox's goad:

398 HISTORY of the BIBLE.

Six hundred fell by his strong hand,
And of the crew he clear'd the land.

HISTORY THE THIRD.

Of Deborah and Barak; Jael and Sisera.

Judges, ch. v. vi.

BUT Israel's tribes in prosperous days
Forgot their great Deliverer's praise,
Forfake his worship and his law,
And from his high commands withdraw;
This makes JEHOVAH's anger burn,
And wars and troubles soon return.
Great Jabin, * Hazor's king, constrains
All Israel's tribes to wear his chains.
Great was this prince renown'd in war,
For the proud speed and thundering car:

Nine

* There was a king of this name slain in the wars of Joshua, and a city named Hazor plundered and burnt. It is supposed that city had been rebuilt, and that Jabin was a descendant of the former king.

Nine hundred iron chariots stand
 Arm'd with sharp scythes at his command :
 And where the rage of battle calls
 Great Sisera * like a tempest falls,
 This dreadful force all Israel fears,
 And bears the burden twenty years.

Oppress'd, dejected, and dismay'd,
 The tribes implore JEHOVAH's aid ;
 With prayers and tears they seek the skies,
 And God in pity hears their cries.

Beneath a lofty pine-tree's shade,
 Close by mount Ephraim, undismay'd,
 A matron dwelt, of ancient fame,
 To whom the tribes for judgment came,
 A prophets, and Deborah nam'd,
 Thro' all the land of Israel fam'd :
 To her in vision God explain'd
 By whom he chose to save the land.

For

* The general of Jabin's armies.

400 HISTORY of the BIBLE.

For Barak she to Kadesh sent,
And thus declar'd the great intent:
The God of Israel hath thee chose
As a deliverer from their foes:
To thee the victory is decreed;
To Tabor's mountain go with speed:
Of Naphtali assemble there
Ten thousand warriors. Void of fear,
To Kishon's stream then take thy way;
And there in arms thou shalt survey
The mighty host of Jabin led,
With haughty Sisera at their head;
His iron chariots and his steeds,
Rang'd in long ranks, for horrid deeds:
But by thine arms they there shall fall,
And one vast slaughter swallow all.—
The arduous task I must forbear,
Except thou wilt attend them there:
Barak replies.—To which the dame:
I surely go; but yet thy fame

By

By this exploit not much shall rise;
For by a woman Sifera dies.—

Then to mount Tabor Barak goes,
And there the martial trumpet blows;
Ten thousand men the summit gain,
On which extends a spacious plain;
And trusting in JEHOVAH's care,
Exulting wait the coming war.

Of their assembling Sifera heard,
And soon at Kishon's streams appear'd,
With an enormous warlike force
Of iron chariots, and of horse:
His thundering cars terrific found,
And armies cover all the ground;
'Their helmets flash, their banners blaze,
Which Barak from the mount surveys.
The prophets with transport cries,
The day is come! Up, Barak, rise!
For by thine hand this army dies.

Does

402 HISTORY of the BIBLE.

Does not the LORD before thee go!

Bear down with courage on the foe.—

Then like a torrent rushing down

High foaming from the mountain's crown,

That roars and thunders 'cross the plain,

And drives impetuous to the main,

Great Barak from vast Tabor's height

Pours on the warlike Canaanite;

With force resistless onset makes,

And each bold warrior's courage shakes.

The chariots in disorder fly,

And soon in broken fragments lie:

Hot burns the war, the mighty fall,

And mad confusion seizes all.

Thus while the sword wide-wasting reigns,

And rages o'er the purple plains,

O'er broken wheels, and heaps of dead,

On foot the vanquish'd general fled.

Heber the Kenite's tents he gain'd,

With whom his king in peace remain'd;

Jael,

Jael, his friend's fair spouse, he saw,
 Who kindly begg'd him to withdraw
 And hide himself within her tent;
 To which the general gave consent.
 He asks to drink: She milk supplies;
 And in her tent to rest he lies.
 Then a bold thought inspir'd her mind,
 Which seems too great for woman-kind:
 For while he slept, the crafty dame
 With a large spike in silence came,
 Which driving hard, without delay,
 As on his side the warrior lay,
 A course straight thro' his temples found,
 And instant nail'd him to the ground.
 Soon Barak in pursuit she spies,
 To whom the dame exulting cries,
 Come in, great warrior, here, and view
 The only man that you pursue.—
 Barak went in, and wondering found
 The noble Sisera on the ground

404 HISTORY of the BIBLE.

Breathless, and weltering in his gore,
Which in wide streams o'erspread the floor:
Then on the king his arms he turn'd,
And all the rage of battle burn'd,
Till Jabin's host was all destroy'd ;
And with his men the monarch dy'd.

Then Deborah and Barak sang,
And with high strains the mountains rang:
The joyful armies join the sound,
And great JEHOVAH's deeds resound,
Rais'd by ten thousand grateful tongues;
And lofty praise the day prolongs.

HISTORY

HISTORY THE FOURTH.

*Gideon delivers Israel from the Oppression of the
Midianites.*

Judges, ch. vi. vii.

WHILE Barak held the first command,
And pious Deborah judg'd the land,
The highly-favour'd tribes abode
True to the worship of their God:
But when these worthies were no more,
As Israel oft had done before,
They soon to idol worship turn,
Which makes JEHOVAH's anger burn.
Full forty years the land had rest:
But when the stupid tribes transgress,
Proud Amalek and Midian rose,
Both nations Israel's mortal foes;
And now their armies crowd the plain,
In vengeance for their fathers slain,

406 HISTORY of the BIBLE.

Like swarms of locusts they abound,
Whose armies cover all the ground;
And, numerous as the grains of sand,
Destroy and eat up all the land.

Their corn and cattle thus destroy'd,
In dens and caves now Israel hide,
To shun the sword's sharp point; and all
Into the depth of misery fall.

In this distress they rais'd their eyes
To where the Help of Israel lies,
JEHOVAH's power so often try'd,
Their Great Deliverer and their Guide.
The Lord regards; but first, in love,
He sends his prophet to reprove
The stupid nation. From the seer
These awful words the people hear:
The God of Israel, whose strong hand
Hath brought you to the promis'd land;
Who first from Egypt's bondage brought,
And signs and wonders for you wrought;

Demand

Demands the reason why your race
To idol-worship thus give place ?
Why Canaan's gods your favour gain ?
And every warning is in vain.—

Then, swift descending from the skies,
An heavenly form to Ophrah flies ;
And sits a while to view display'd
Beneath an oak's wide-spreading shade.
A chief of Abiezer's race,
Joash by name, then own'd the place ;
Whose son, brave Gideon, was employ'd
In threshing wheat ; and thought to hide
From Midian's bands the yellow grain,
Which might his father's house sustain :
While this his care the hero made,
To him the angel came, and said :
Thou mighty man of valour, rise !
In thee the hope of Israel lies ;
The Lord is with thee.—Soon replies

}

The

408 HISTORY of the BIBLE.

The noble youth, If this be so,
Why is our nation brought so low?
Where is the God that made our way
From Egypt's bondage thro' the sea?
For us divided Jordan's wave,
And went before us strong to save!
Now Midian's hosts against us rise,
And low in dust his Israel lies.—
The heavenly form still brighter shin'd,
Smil'd on the chief, and thus rejoind:
Go in thy might! thou shalt succeed,
By thee shall Israel's sons be freed:
Of these vast armies rid the land;
Go in thy might! 'tis I command.—
Alas, my lord! the youth replies,
To one more noble turn thine eyes!
My father's house is low and mean,
And I the least of all the train.—
Thou art the man! It is decreed
The mighty by thine arm shall bleed:

I am

HISTORY of the BIBLE. 409

I am thy guide, rise at my call!

And as one man shall Midian fall.—

So spake the LORD. The youth rejoins,

While heavenly glory round him shines,

Give me some sign that I may know

That thou wilt surely with me go:

Depart not hence till I return,

And who talks with me let me learn.—

Gideon in haste a kid prepares,

And in his hand the offering bears.

Lay down the flesh, the angel cry'd,

Upon the rock; the cakes beside.—

The youth obeys; when with a wand

Apparent in the angel's hand,

He touch'd the kid. At once a flame,

Which out of the hard marble came,

Consumes the offering as it lies:

And out of sight the angel flies.

The youth his former guilt deplor'd,

And built an altar to the LORD

410 HISTORY of the BIBLE.

On the hard rock, with heart sincere,
And worshipp'd great JEHOVAH there.

Now fable night had veil'd the skies,
And when to rest young Gideon lies
A vision shone around his bed,
And to the slumbering hero said:
And canst thou, Gideon, sleeping lie,
When Baal's statue stands so nigh!
Arise! and cast the idol down;
Cut down his grove; and on the crown
Of yon tall rock an altar raise,
And let to me, ere morning, blaze
The second bullock seven years old:
Arise! and do as I have told.—
With heart elate the youth arose,
Then to the senseless idol goes,
And down the impious statue throws.
With ten stout servants in his train,
The summit of the rock they gain;

The

HISTORY of the BIBLE. 417

The grove cut down, an altar rear,
And sacrifice the bullock there.

The townsmen soon the ruin spy,
And doom the noble youth to die.
To which his father made reply:
Let Baal rise himself, and plead
Against the man that fell'd his shade.
Is he a god, and can he stand,
When wrong'd, in need of mortal hand!

On Jezreel's wide delightful plains
The Midianitish host remains.
Their tents along the valley stand;
And parties march to spoil the land.
But Gideon's soul the Lord inspires,
And fills his breast with noble fires,
When in his bleeding country's cause
His righteous sword the hero draws.
Then at his trumpet's martial sound
All Abiezer gathers round.

412 HISTORY of the BIBLE.

Thro' Zebulun and Naphtali
With eager haste his servants fly;
And glad to favour his design,
The willing tribes his standard join.
Gideon two signs of God requires,
And both succeeds as he desires:
Then with his troops elate he goes,
And forms his camp beside his foes.

Thus to the general spake the Lord:
That Israel may regard my word
Thou shalt this mighty host subdue,
Not by great numbers, but by few,
Lest Jacob's sons should vaunting brave
That their own arm has power to save.
Throughout the army then proclaim,
That each return from whence he came
Who comes with cold reluctance here,
Or in his spirit yields to fear.—
Gideon proclaim'd as God requir'd,
And twenty thousand soon retir'd.

Ten.

Ten thousand warriors still remain
 Forward and fearless on the plain.
 Too great remains the number still :
 The Lord then adds, It is my will
 To work deliverance by so few,
 That all the tribes my hand may view.
 Conduct them to the river's brink,
 And let the whole ten thousand drink :
 Set by themselves the men that stand,
 And take up water with their hand :
 Those that kneel down to meet the stream,
 And with their lips draw in the same,
 Let stand apart.—The hero brought
 His army, as the Lord had taught.
 Three hundred only hand the waves :
 By these the Lord will Israel save ;
 These in his camp the chief retains,
 The rest regain their tents and plains.

When night's deep shade had veil'd the sky,
 Bold Gideon went the foe to spy,

414 HISTORY of the BIBLE.

And heard a foldier tell his dream,
Which fill'd his foul with martial flame ;
Then orders to his troops he gave,
That like himself they should behave.
Each takes a trumpet in his hand,
And in the night awaits command :
Each with a pitcher is supply'd,
Design'd a flaming torch to hide.
The dauntless hero leads the way,
And tells his followers what to say :
Into three companies divides
The number that with him abides ;
Bids them each man his trumpet found,
And shake the trembling camp around,
Then the same moment shout, The sword
Of Gideon and of the LORD.

Now midnight reign'd in awful shade,
When, trusting in JEHOVAH'S aid,
Thro' the still night across the plain
In silence march the warrior train.

Three

Three companies their troop compose :
The general in the middle goes ;
Soon as they reach the adverse lines,
His trumpet to his mouth he joins,
Then breaks his pitcher on the ground ;
The same do all his followers round :
The trumpets roar, the torches blaze,
The armies scream in wild amaze ;
While Israel's troop loud shouts, The sword
Of Gideon and of the LORD.—
Confus'd, affrighted and dismay'd,
Midian's long ranks plunge thro' the shade
Of midnight ; urg'd by headlong fear,
Wandering they run, they know not where ;
And in surprize and terror know
Not their own armies from the foe :
By their own swords the nations fall,
And death and darkness swallow all.
Soon as the morn restor'd the day,
The thirty thousand sent away

Alike

416 HISTORY of the BIBLE.

Alike with martial fury burn,
And shouting to the field return.
The neighbouring tribes the victory view,
And join to plunder and pursue.
Midian's two princes and her kings
Alike to dust the victor brings:
The foe in one vast ruin lays,
And governs Israel all his days.

HISTORY THE FIFTH.

The Exploits of Abimelech.

Judges, ch. ix.

THE Midianites being thus subdu'd,
The tribes with thanks great Gideon view'd,
And their united offers bring
To make their noble general king:
And all with one consent combine
To fix the kingdom in his line.

The

The worthy chief refus'd the crown ;
 But asks the armies to lay down
 The golden ear-rings late their prey :
 The willing tribes his word obey.
 The proffer'd gold the hero takes,
 Of this a costly ephod makes ;
 Which to his house becomes a snare,
 And brings the tribes to worship there.
 Full forty years he judg'd the land,
 And Israel's sons in peace remain'd.
 His household seventy sons contains,
 And all his people's love he gains :
 Then in a good old age he dy'd,
 And his own land a grave supply'd.

Soon as the hero's death was mourn'd,
 Israel again to Baal turn'd,
 Regardless of JEHOVAH's praise
 While peace and plenty crown'd their days:
 Nor did their generous love proceed
 In kindness to great Gideon's seed,

To

418 HISTORY of the BIBLE.

To recompence them as they ought,
Considering how their father fought.
Of all great Gideon's numerous race
One of an handmaid born took place;
Abimelech the traitor's name:
To Shechem, whence his mother came,
After his father's death he went,
And there explain'd his base intent
To extirpate all Gideon's seed.
To this the citizens agreed;
And then Abimelech to bring,
And make the bloody miscreant king,
Large sums of silver they supply,
Which in their idol's temple lie.
Abimelech, by hell inspir'd,
With this a band of ruffians hir'd:
With these to Ophrah goes with speed,
And on one stone his brethren bleed:
The worthy seventy he destroy'd;
Deserving better fate they dy'd.

Then

Then back to Shechem he proceeds,
 And glories in his bloody deeds.
 The Shechemites the work approv'd ;
 And now his brethren were remov'd,
 The impious murderer they bring,
 And with loud shouts proclaim him king.

But Jotham, Gideon's youngest son,
 From the dire massacre had run,
 And 'scap'd the slaughter. While the town
 With festive joy the traitor crown,
 On Gerizzim's high rock he stands,
 And their attention thus demands :
 Ye men of Shechem, hear my strain,
 Nor let my warning prove in vain ;
 Let every ear my words pursue,
 That God may hearken unto you.
 The trees went forth a certain day
 To make a king. They all survey
 The olive's beauteous green display'd,
 And ask the tree to rule the shade :

480 HISTORY of the BIBLE.

The olive a denial gave,
Nor would his oily fatness leave.
The fig-tree on the mountain side
They next invite ; but this deny'd ;
Nor would he leave, at such a fruit,
His sweetness and his noble fruit.
Thus twice repuls'd, the trees incline
Next to exalt the noble vine.
The vine well knew the constant use
Of generous wine's all-cheering juice ;
Nor honour or advantage fees
To be promoted o'er the trees.
But still the groves their aim pursue,
And next the bushy bramble view ;
And soon the shrubs their offer bring
To make the low-twigg'd thorn their king.
The bramble shook each thorny side,
And to the trees exulting cry'd,
If me you raise to regal sway,
Be careful ! and my laws obey ;

Or

HISTORY of the BIBLE. 421

Or I with fire will on you turn,
And every lofty cedar burn.
Ye men of Shechem, hear my voice,
The bramble you have made your choice;
For you my noble father fought,
And hath a great deliverance wrought;
He every honour soon laid down,
Nor would accept your offer'd crown:
But what returns our household gain!
His seventy sons your hands have slain:
To one base-born your crown you bring,
And make a murderer your king.
If you have acted just and right,
And well my father's house requite;
If you have been sincere and true,
Joy in your king; and he in you.
But if your deeds have been perverse,
Then may you prove each other's curse;
May fire and fury on you turn,
And each in rage the other burn.—

422 HISTORY of the BIBLE.

So spake the youth ; then fled to Beer,
And dwelt in peace and safety there.
Three years Abimelech remain'd,
And prosperous in Shechem reign'd,
When down from unpropitious skies
The avenging power of discord flies ;
And heaven in righteous wrath proceeds
To recompence his former deeds.
Contention soon in Shechem rose ;
Abimelech to distance goes :
With growing wrath the townsmen burn,
And seek to hinder his return.
They Gaal for their leader take,
And stout resistance mean to make.
In rage Abimelech descends,
And all his force against them bends ;
Destroys their leader and their town,
And beats in crowds the natives down :
The sword's sharp point he on them turns,
And all the rage of slaughter burns.

The

The frighted tribes the town forsake,
 And in the temple shelter take,
 Where Baal's statue stood on high,
 To which they now for succour fly.
 Then to mount Zalmon goes the king,
 And after him his followers spring:
 An ax he takes, a bough cuts down
 From the high mountain's shaggy crown;
 His heralds thro' the host proclaim,
 That all his army do the same:
 To Shechem they in rage return,
 And there the idol-temple burn;
 And every one that there retires
 Is choak'd with suffocating fires.
 To Thebez next the war proceeds,
 And marks the way with dreadful deeds:
 The town is storm'd, the townsmen fall;
 In vain on Baal now they call.
 Within the walls is seen to rise,
 In stately height toward the skies,

A large

424 HISTORY of the BIBLE.

A large strong tower; and, urg'd by fear,
Great numbers run and shelter there.
The raging king, with rising ire,
Proceeds to set the door on fire;
When from the top, in open view,
Part of a rock a woman threw,
Which with avenging force descends;
Beneath the stroke the tyrant bends:
Full on his forehead drives the stone;
It rent the skin, and crush'd the bone;
Then staggering soon the monarch falls,
And to his armour-bearer calls:
Haste! bring thy sword at my command,
Fear not; dispatch me out of hand;
That after-times may never tell
That by a woman's hand I fell.—
The servant takes him at his word,
And thro' his body thrust his sword.

HISTORY

HISTORY THE SIXTH.

*Of Jephthah and his Vow.**Judges, ch. xi. xii.*

TH O' when great Gideon was no more,
 As Israel oft had done before,
 To idol-worship they return,
 And incense to dumb Baal burn:
 The Lord, tho' much their crimes provoke,
 In pity stays the avenging stroke.
 Twice twenty years their peace remain'd;
 (Tola and Jair judg'd the land,)
 But while the Lord his wrath delays,
 They grow more bold in evil ways,
 And serve with zeal which knows no bound
 The gods of all the nations round.
 At Baal's, Belus, Saturn's shrine,
 In impious rites and vows they join;

To

426 HISTORY of the BIBLE.

To Molech are their children slain;
At Ashtaroth and Astrate's faue
They large drink-offerings pour; and now
To Beelzebub and Dagon bow.

No longer wrath reluctant lies,
Or sleeps the vengeance of the skies:
By God inspir'd, fierce rancour runs
Thro' Philistine and Ammon's sons;
They with united order join,
In Gilead their armies shine,
And all the lands they soon inflave
Beyond great Jordan's swelling wave.
Twice nine long years they held the chain,
Then cross the stream, and seek to gain
Rich Canaan's mountains, and her vales:
And long their hostile force prevails.

Distress'd, discourag'd and dismay'd,
The tribes implore JEHOVAH's aid;
Who answers them as they deserve,
And bids them seek the gods they serve.

In

In deep distress, with prayers and tears,
The humbled nation now appears
Before God's altar, and implore
That he will plead their cause once more.
The LORD, attentive to their cries,
Soon makes a new deliverer rise.

Obscurely great, in Gilead's plains
A mighty man of war remains;
But him his brethren treat with scorn,
As being of an handmaid born:
Jephthah his name; and, in distress,
They seek his valour to redress
Their present wrongs. If he succeed,
To future sway he is decreed.
Their suit he views with gentle blame,
As in distress to him they came,
Whom oft before they had despis'd;
But urg'd, consents. Much is he priz'd;
To him for aid they turn their eyes,
And soon in arms around him rise.

428 HISTORY of the BIBLE.

The chief, before he strikes a blow,
 Of Ammon's king desires to know
 On what pretence on Israel's plains
 His hostile troops so long remains.
 Ammon replies, with stern demand,
 That to his crown belongs the land
 From distant Arnon's winding shore
 To where the waves of Jordan roar.
 Jephthah asserts, that all the ground,
 The plains and the rich vallies round,
 By Israel's God to her were given,
 (The Lord supreme of earth and heaven)
 And have been held, as it appears,
 The space of full three hundred years :
 And, since they ne'er were claim'd before,
 To Ammon they return no more :
 But as his claim must be deny'd,
 The quarrel let the sword decide.

The hero then the Lord inspires, :
 And fills his soul with martial fires :

In

In shining arms himself he drest,
 And with bold words excites the rest.
 They march, depending on his might,
 And when the foe appear'd in fight,
 With hands uplifted to the skies,
 Heard by his host, the general cries:
 Great God of Israel! whose strong hand
 Gave us possession of this land,
 With warlike force inspire us all,
 And by our arms let Ammon fall:
 So on thine altar will I burn
 Whate'er comes forth, at my return,
 From my glad house, with songs of peace
 To hail me, when the war shall cease.—
 Thus vow'd the chief; and on the foe
 With fury drives. Beneath the blow
 The broken troops of Ammon reel,
 And fall by the avenging steel.
 The conquering army soon proceeds,
 And marks its way with mighty deeds.

430 HISTORY of the BIBLE.

Through twenty cities burns the war ;
 And Ammon's sons, retreating far,
 To the victorious general yield
 The full possession of the field ;
 Who all the land from Arnon gains
 To Minneth's ever-fruitful plains :
 Nor dare their broken troops intrude
 Throughout the lands his sword subdu'd.

Then back in triumph goes the chief ;
 But soon his joy is turn'd to grief.
 His only daughter, with a quire
 Of maidens, comes to meet her fire :
 The joyful train with timbrels goes,
 And sings his victory o'er his foes.
 Pale horror shook the chief, who now,
 Too late, repents his thoughtless vow.
 Alas, my daughter ! dost thou know
 That war's first honours are my woe ?
 Depriv'd of thee, ah, hapless maid !
 Upon my brows the laurels fade ;

For

For I to Israel's God have vow'd,
 And can't recal.—So spake aloud
 The trembling chief. To which the fair
 Father on me bestow no care;
 Whate'er thy lips to God have said
 Respecting me, shall be obey'd.
 The LORD hath heard, with joy I learn,
 The vows I made for thy return;
 Hath by thine arm subdu'd the foe,
 And laid the sons of Ammon low.
 It is enough: But hear my prayer!
 For two full months thy daughter spare,
 While with my virgin train I go,
 And on the mountains wail my woe;
 'Then every hill, and every vale,
 Shall listen to the mournful tale.—
 He granted what his child requir'd;
 The virgin two full months retir'd;
 Then to his house return'd the maid:
 To her he did as he had said.

The

432 HISTORY of the BIBLE.

The Israelitish maids appear
In soft assemblage every year ;
Four days their mournful songs relate
The lovely damsel's hapless fate.*

* Commentators are very much divided in their opinion, concerning what it was which this lady suffered. It was thought by Josephus, and several of the Jewish writers, that she was really put to death; and the same notion was entertained by many Christians also. But some of the ancients, and several modern authors of the first note, conclude, that she was only dedicated to the service of God, and obliged to live a single life.

HISTORY

HISTORY THE SEVENTH.

The Exploits and Death of Samson.

Judges, ch. xiii. xiv. xv. xvi.

WHEN mighty Jephthah glorious came
Back to great Jordan's sacred stream,
The Ephraimites against him rose,
Because he conquer'd Israel's foes
Without soliciting their aid.
The like complaint before they made
To prosperous Gideon, who reply'd
In such smooth terms as pacify'd.
But Jephthah's answer they retort
With foul reproach; in warlike sort
His men, offended at their tongues,
By dint of sword avenge their wrongs.
By these the men of Ephraim bleed:
The victors then in haste proceed,

And

434 HISTORY of the BIBLE.

And Jordan's passages they take,
To keep their foes from coming back :
For they to war had cross'd the tide,
Their country on the other side.
There as their straggling parties roam,
As they endeavour'd to get home,
The folly of their war they learn ;
And forty thousand ne'er return.

Six years great Jephthah judg'd the land,
And after him to first command
Bold Ibzan, Elon, Abdon rose
In order, strong to crush the foes
Of Israel ; and the train appears
In short succession twenty years.
But when these heroes heads were laid,
The people from JEHOVAH stray'd ;
Again to idols turn their eyes,
And rouse the vengeance of the skies.

Then, as their base revolts deserve,
The haughty Philistines they serve ;

And

HISTORY of the BIBLE. 485

And forty years their lords constrain
The servile tribes to wear their chain:
When, cloath'd in more than mortal might,
Great Samson rose, renown'd in fight;
All Israel's glory, and their boast;
Himself a bulwark, and an host.
From Zorah came the mighty man,
And of the family of Dan.
An angel had foretold his birth,
And future greatness in the earth:
His parents heard with growing joy,
And by his order nurs'd the boy.
To manhood soon the youth arose,
And great exploits of strength he shews,
At Eshtaol's camp, in his own land,
While all the armies wondering stand.

A damsel of Philistine race
In the young hero's heart found place:
At Timnah dwelt the enchanting fair;
They celebrate the nuptials there.

436 HISTORY of the BIBLE.

Thirty choice youths their friends invite
With them to share the festive rite :
The chosen train with speed attends,
Presented as the bridegroom's friends.
To these a riddle he propos'd,
And if their skill the truth expos'd
To each a suit of clothes he'd give;
Or else of each the same receive,
If all the seven days of the feast
They at the meaning vainly guess'd.
A lion he had lately slain,
Which roar'd against him on the plain :
With his bare arm his heart he found,
And left the carcase on the ground.
A swarm of bees, in waxen cells,
Soon after in the carcase dwells :
The juicy combs he makes his prize,
And eats the honey as it lies.
This strange event, in dubious phrase,
The riddle he propounds displays.



Engraved for Fellows's History of the Bible.



Jephthah meeting his Daughter.

Six days unite the festive train
To find the meaning; but in vain :
The seventh, with threats his wife they ply ;
The secret she must gain or die.
This with intreaties strives the bride,
But by the hero stands deny'd :
She weeps before him, and in tears
Throughout the day the dame appears :
Her growing grief he cannot bear,
But gives the secret to the fair.
When, ere the seventh descending sun
Had his diurnal journey run,
The thirty youths before him stand,
Explain his riddle, and demand
The forfeit raiment. Soon he rose,
And in resentment hasty goes :
Their fraudulent dealing he could aim,
And whence the gainful secret came.

438 HISTORY of the BIBLE.

To distant Ashkelon * that night
He took his way, strong in his might;
There thirty men in rage he slew,
And with their raiment soon withdrew.
He paid his forfeit out of hand,
And in resentment left the land:
When his young bride her fire assign'd
To his companion left behind.

The hero's love at length returns,
To see his wife his bosom burns:
He goes, but bluntly is deny'd,
For now another claims his bride.
To just revenge in wrath he rose,
For all the nation were his foes.
'Twas harvest time, and every plain
Was cover'd with the yellow grain,
When, aided by the Power-Divine,
In a short time his snares confine

Three

* From Timnah to Ashkelon is computed to be
twenty-four miles.

Three hundred foxes. These he ty'd
 In pairs, and to each pair supply'd
 A flaming torch between their tails;
 And while the growing fire prevails
 He turn'd them loose amongst the corn:
 The floating flames, by breezes born,
 From field to field directly flies,
 And the whole land in ruin lies:
 In grief the Philistines appear,
 To see the labours of the year
 At once destroy'd. The cause they learn,
 Then in revenge to Timnah turn,
 And Samson's wife and father burn.
 To vengeance as he will proceed,
 The hero makes great numbers bleed;
 Rages around, and heaps the plain
 With growing mountains of the slain;
 Then journeys to his native plains,
 And Etam's rocky height he gains.

The

440 HISTORY of the BIBLE.

The Philistines invade the land,
And the bold hero's life demand ;
Nor dare the tribes the claim oppose ;
But up the rock an army goes :
The chief within a cave they find,
And with his own consent fast bind
With two strong ropes : Then down they go,
And the young hero to the foe
Deliver up. Then all around
With shouts the armies shake the ground :
The man is ours, they loudly call,
By whose strong arm whole squadrons fall
While thus the host their joy express,
A mighty spirit heav'd the breast
Of the bound hero. At a stroke,
Like a burnt rag, the cords he broke
Which bound his arms ; and soon he spies
An ass's fresh jaw-bone, that lies
Ready at hand. The bone he takes,
And a prodigious slaughter makes

With

HISTORY of the BIBLE. 441

With this strange weapon; and the slain
Lie heaps on heaps o'er all the plain:
The mighty man with fury drives,
Till a full thousand lose their lives.
The lion thus, with hunger bold,
Depopulates the nightly fold.
Then, while the slain around him lie,
The hero lifts the jaw on high;
And now in praise to God proceeds,
Who nerv'd his arm for dreadful deeds:
Then while he view'd the dead around,
He cast the weapon to the ground.
Cover'd with sweat, and blood, and dust,
Spent out with toil, and parch'd with thirst,
Now Samson faints. Then burst the jaw,
And water bubbles from the flaw:
The hero drinks, and is refresh'd,
And mighty deeds inspire his breast.
No toil or danger can control
The ardor of his mighty soul:

He

442 HISTORY of the BIBLE.

He undismay'd to Gaza goes,
The strongest city of his foes,
And far remote from Israel's land
The walls and towers in order stand.
There at an inn a wanton fair
Takes every method to insnare
His amorous heart; and with success
Allur'd the hero to transgress.
The townsmen dare not round him rise,
(A troop if they oppose him dies)
But close conceal'd at distance lie,
And silent wait his coming by,
Hoping to give a private wound,
And safely bring him to the ground.
Thus, where the lion takes his way,
The timorous hounds at distance bay.
Still are the streets, the gates are barr'd,
Not the least noise or whisper heard;
When morning shines it is decreed
The nation's greatest dread shall bleed.

Now

Now night had gain'd her zenith throne,
 When Samson rose, and went alone
 Thro' the dark streets, with heart elate,
 And thunder'd at the city gate.
 The gates fast lock'd and barr'd he found,
 Then with full force from the hard ground
 He tears the two strong posts: The bars,
 The gates, and two huge posts, he rears
 On his broad shoulders, and the load
 Takes to a lofty hill that stood
 By Hebron*. On the mountain's crown
 The hero sets his burden down.

In Sorck's vale, a wanton fair
 Fill'd Samson's mighty heart with care:
 To her his amorous vows he paid,
 And there his frequent visits made.
 The Philistines five rulers came
 Soon to this loose alluring dame,

3 L

And

*.From Gaza to Hebron is computed to be 20 miles.

444 HISTORY of the BIBLE.

And her with promis'd bribes * engage
To free their land from Samson's rage.
Her with such promises they move
To take him in the toils of love,
The secret of his strength to sound,
And find by what he might be bound ;
And when, by her to them betray'd,
He was an easy captive made,
The enormous sum was to be paid.
The dame, encourag'd by the prize,
All her endearing softness tries
To gain the secret, and to find
What with success would Samson bind.
The hero, to amuse the fair,
In wanton mood, she hears declare,

}

If

* The eleven hundred pieces of silver, which each of the five lords of the Philistines proposed to give on this occasion, when all put together amounted to 700l. of our money; which was a vast sum in those ages of the world.

If seven green oziers bind his hands,
 Confin'd beyond his strength he stands.
 Eager to gain the offer'd prize,
 The dame in haste the secret tries.
 The Philistines the oziers found,
 And she the sleeping hero bound :
 A band of soldiers they supply'd,
 Which in a near apartment hide ;
 For if his hands he can get clear,
 They dare not, for their lives, appear.
 Then with loud shrieks she shook the room ;
 The Philistines, she cry'd, are come !
 Rous'd by the noise, soon Samson woke,
 And at one jerk the oziers broke.
 The harlot hugs him to her breast,
 And represents the whole a jest :
 The Philistines, with trembling awe,
 As hush as death, unseen withdraw.
 Tho' disappointed in her views,
 The base design the dame pursues :

446 HISTORY of the BIBLE.

Resolving still to try her power,
 She slyly seiz'd the amorous hour;
 With winning softness in her eyes,
 Fond'ling and fawning thus she cries:
 What secret rapture swells my mind,
 To think that I have charms to bind
 A man of such vast strength; but say,
 Canst thou be bound no other way?
 And will no chains successful prove
 To hold thee fast, but those of love?
 Let me depend on thy reply;
 What! can my gentle Samson lie!—
 To her request the chief reply'd,
 If with new ropes I should be ty'd
 Which ne'er before were us'd: I then
 Should be as weak as other men.—
 The fair procures new ropes in haste,
 With these she binds her lover fast:
 The Philistines in secret hide;
 A loud alarm at once she cry'd:

The

The hero rises from his bed,
 And breaks the cordage like a thread.
 As yet the soft enchanting dame
 Is disappointed in her aim;
 But with intreaties still she tries
 To fathom where the secret lies.
 Indeed, she cries, it is unkind,
 Now I so much have set my mind
 On one small secret, to despise
 And treat me with repeated lies:
 Let me no longer thus complain;
 Can I of Samson ask in vain!—
 The chief reply'd, If in thy loom,*
 Which now stands ready in the room,
 Thou with thy web shalt weave my hair;
 It surely will my strength impair.—

The

* The labours of the loom was an amusement in which ladies of the first quality employ'd their leisure hours in these early ages of the world; of which we have a great number of instances in the writings of the ancients.

448 HISTORY of the BIBLE.

The hero's hair the harlot weav'd,
But found herself once more deceiv'd;
For when she feign'd in fright to call,
He went away with loom and all.

Tho' thrice repals'd, the wily fair
Still seeks her lover to insnare:
Can love inspire thine heart, she cry'd,
And I so often be deny'd
One small request! Can love refuse
The only thing my heart pursues!
Thrice hath thy false delusive tongue
Deceiv'd and mock'd, and told me wrong;
What, must I always be refus'd!
And like a child or fool amus'd:
No longer will I bear it. I
Determine to succeed, or die.—
Thus closely press'd day after day,
Vex'd, teas'd and wearied, he gave way;
And to the fair the secret gave.
Content to be a woman's slave.

O Samson!

O Samson! 'twas an evil hour
That put thy life into the power
Of a false harlot. When insnar'd
By beauty's charms, thy lips declar'd
That if a razor shav'd thy head
Thy wondrous strength would all be fled!

Now to the dame 'twas clearly known
That the great secret was her own:
To the Philistine lords she sends,
And all the train at once attends,
Ready to answer her demands,
And bring the money in their hands.
Huge brazen fetters are assign'd
The mighty man secure to bind:
And a strong band of soldiers wait
To bear the hero to his fate.

Lull'd by the fair's bewitching charms,
The lover slumbers in her arms;
And, while in sleep's soft chains he's laid,
A razor mows his manly head.

Then,

450 HISTORY of the BIBLE.

Then, with an hideous shriek she cries,
The Philistines upon thee rise !
Sampson, awake !—The chief arose,
And now too late his folly knows :
Shorn of his strength, he stands no more
The matchless man he was before.
The Philistines the difference find ;
His mighty limbs with fetters bind ;
And, soon as in their power it lies,
Tear out the orbs of both his eyes.
To distant Gaza then he's brought,
And there by hardship wisdom taught ;
In a deep dungeon now confin'd,
And doom'd by hand their corn to grind,
Hard labour bows his mighty mind :
With misery worn, and toil, alas !
The shadow now of what he was.

Soon thro' the land the tidings ran
Of what befel the wonderous man ;

That

That Samson, blinded and in chains,
 Gaza's close prison now contains;
 And festive mirth, and shouts of joy,
 Thro' the five realms directly fly.
 Then, as the sovereign lords decreed,
 Throughout the land the heralds speed,
 And a great sacrifice proclaim,
 Sacred to Dagon's mighty name,
 Whose power, they say, has now laid low
 Our great destroyer, and our foe.
 In crowds the nobles of the land,
 Exulting in the great command,
 To the glad city soon repair,
 And join in the rejoicing there.
 Then soon to fish-tail'd Dagon's fane
 Proceeds in pomp the solemn train:
 To sacrifice they soon proceed,
 With garlands crown'd the victims bleed;
 One part they burn, and on the rest
 Within the stately temple feast:

452 HISTORY of the BIBLE

In noisy mirth, and drunken song,
The day loud roaring rolls along.

Such crowds on this occasion came,
No building could contain the same.
The temple's roof they climb, and there
Three thousand worshippers appear:
When soon, to aid their noisy mirth,
The officers bring Samson forth.
A mighty shout the temple shakes
When he his first appearance makes:
His hair was grown again; but they
Behold him now without dismay;
And while he's blindly led about,
With jeers and scoffs the chief they flout.
Stung to the heart, he ask'd the boy
That held his hand, to set him nigh
The two vast central columns, where
The huge flat roof was known to bear:
And as he felt the polish'd stone,
He thus address'd JEHOVAH's throne:

Great

Great God of Israel! thou whose might
 Hath often nerv'd my arm for fight,
 When by thine aid, with thundering hand,
 I stood the bulwark of our land,
 Once more with me to vengeance rise,
 And all this roaring rabble dies,
 To pay the forfeit of my eyes.—
 A pillar in each arm he takes,
 And with vast force the building shakes;
 With all his might bow'd down his face,
 And push'd the columns from their base;
 Loud crash the beams, the rafters fall,
 When instant loosning from the wall
 Down comes the roof, with dreadful noise;
 A mighty nation buried lies:
 Thousands above, and more below,
 To death's dark shade together go;
 Whose bodies lie promiscuous crush'd,
 'Midst timber, stones, and heaps of dust.

}

454 HISTORY of the BIBLE.

LORD, let me die, the hero said,
And falls amongst the heap of dead :
But in his fall triumphant rose
O'er thousands of his country's foes,
Which at one stroke his arms subdued,
And more than in his life he flew.
Thus Samson to his end was brought :
Israel he judg'd, and for them fought
Full twenty years. And now attends
His mournful father, with his friends :
His corps they from the ruins gain'd,
And buried in his native land.

HISTORY

HISTORY THE EIGHTH.

*The Idolatry of Micah; and the Destruction of Laish.**Judges, ch. xvii. xviii.*

IN those dark days * when Israel stood:
 Reluctant to their highest good;
 In the wild maze of error trod,
 And left the worship of their God;
 While, void of rule, they each fulfil:
 The dictates of his vagrant will;
 A Levite youth, at Bethlehem bred;
 By poverty or choice was led
 To journey 'cross mount Ephraim's side,
 In hopes to find his wants supply'd:

For

* It is allowed on all hands, that this history, and the following, which gives an account of the Levite and his wife, in the order of time should have been introduced in an earlier period; and 'tis supposed that the time when these transactions happened was after the death of the elders that outlived Joshua, and before the time that Othniel judg'd Israel.

456 HISTORY of the BIBLE.

For Levi now might seek his bread,
 When from God's altar all were fled.
 There as his journey he pursues,
 A noble house the young man views;
 At this he stopp'd a while, to try
 Either for victuals or employ.
 Micah, the master of the dome,
 Was glad to see a Levite come;
 For he had lately turn'd his mind
 To idol-worship, and assign'd
 The impious priesthood to his son:
 But now his thoughts on Levi run,
 And he to gain his favourite view
 Gives food, and cloaths, and wages too.
 Two silver images were made;
 Micah to them his worship paid;
 And in the rites to lead the way,
 The Levite was content to stay.

The haughty Amorite constrains
 The tribe of Dan to leave the plains

And

And pleasant vales to them assign'd ;
 And to the mountain heights confin'd
 The straiten'd families, who now
 Would fain contrive some method how
 To enlarge their border. They command
 Five men of war to search the land ;
 Who marching with this favourite aim,
 Soon to the house of Micah came.
 They know the Levite ; and enquire
 His occupation, and his hire.
 He tells them all. They ask to know,
 If God will bless the way they go ?
 He soon enquires, and brings them word,
 Their way is pleasing to the Lord.
 To distant Laish they proceed,
 Where flocks and herds securely feed ;
 And rural peace and plenty reigns
 Amongst the townsmen and the swains :
 Secure they dwelt at distance, far
 From all the noise and rage of war.

To

458 HISTORY of the BIBLE

To their own land return the spies,
And tell their friends where Laish lies ;
What plenteous crops the country crown,
And how defenceless is the town.
Soon in bright arms their troops appear,
And carry war and terror there :
They take the city by surprize,
And low in death each native lies ;
Then take what plunder they desire,
And instant set the town on fire.
In their possession they retain
Each pleasant vale and flowery plain ;
Then built a city, and remain'd
In the rich land their swords had gain'd.
As Micah's impious idols lay
Directly in the warriors way
That on this expedition came,
The men had call'd, and seiz'd the same.
The Levite likewise had them join'd ;
To him the priesthood they assign'd ;

And

And while the ark at Shiloh stay'd,
Worshipp'd the gods that Micah made.

HISTORY THE NINTH.

*The War with Benjamin; and the Destruction of
Gibeah.*

Judges, ch. xix. xx. xxi.

NOW Ifrael's tribes are seen from far,
In all the pride and pomp of war:
On Gibeah's plains their armies shine,
And all the kindred tribes combine
On Benjamin the sword to turn,
Till he his guilt and folly learn.

From Gibeah's bold outrageous sins
This well-directed war begins:
The breach of hospitable laws,
And rape and murder are the cause.

460 HISTORY of the BIBLE.

In righteous wrath the tribes decreed
The impious Gibeonites to bleed.
To Benjamin complaint they made
That needful justice was delay'd;
And the vile miscreants demand,
That of them they might rid the land.
The Benjamites reject the claim,
Nor will the guilty townsmen blame;
But in the hostile field appear,
Bent to decide the quarrel there.
Their armies shine on Gibeah's ground,
Men of vast strength, and far renown'd:
With these a troop to war proceeds,
Known in the field by mighty deeds,
Left-handed men, all skill'd to throw
Vast stones from distance on the foe.

From Gibeah's gates, with martial rage,
Elate, and eager to engage,
They rush to fight, and spread the plain
With growing mountains of the slain.

From

From morn to night the battle bleeds,
 And Gibeah dares immortal deeds;
 Spreads terror on the plains around,
 And beats the armies to the ground;
 Till friendly night gives Israel breath,
 And stops the dreadful work of death:
 When twenty thousand warriors slain
 Cover in heaps the groaning plain.

At Shiloh then the tribes appear,
 And ask JEHOVAH'S counsel there,
 Who bids them in the war proceed,
 And recompence the horrid deed.
 When the fair morn adorns the skies,
 The hardy tribes in arms arise,
 To where they fought the former day,
 And put the battle in array.
 But Benjamin still scorns to yield;
 Furious he rushes to the field,
 The battle burns, the mighty bleed;
 Once more the victory is decreed

462 HISTORY of the BIBLE.

To his stout warriors; and again
He sees near twenty thousand slain.

The humbled tribes from war retreat,
Then to the Lord their prayers repeat,
And weep before his mercy-seat:

In solemn sacrifice they join,
And offerings on his altar shine.

They counsel ask; and God replies,
Once more in arms let Israel rise;

Now go and prosper.—They obey,
And soon as morn restores the day
Shine in bright arms; but wary go,
And to surprize the eager foe

An ambush lay behind the wall:

Then Gibeah's sons with fury fall
On Israel's tribes, and they retreat.

The foe, unconscious of the cheat,
Pursue with speed, and leave the town,
Thinking to beat the armies down:

Then

Then soon the men in ambush rise,
 And who remains in Gibeah dies;
 The town with speed they wrap in fire,
 And clouds of smoke to heaven aspire.

The Benjamites, with wild amaze,
 Behold from far the rising blaze;
 Dismay and horror seize them all,
 And by the raging sword they fall.
 Then with loud shouts, resounding far,
 The ambush rushes to the war,
 And soon hemm'd in on every side,
 The impious men of Gibeah dy'd.
 Vast slaughter rages o'er the plains,
 Six hundred only now remains
 Of thirty thousand men of might,
 At Gibeah number'd for the fight:
 These in the lonely desert hide,
 And a huge rock retreat supply'd
 Deep in its caves.—With pious care
 To Shiloh soon the tribes repair;

The

464 HISTORY of the BIBLE.

The nation in great grief appears,
And copious fall the tender tears:
Their victory they now deplore,
One tribe of Israel is no more!
With one consent they then devise
Some means by which this tribe may rise.
Rimmon's high rock a party gains,
And back they bring the poor remains
Of the lost tribe. The host contrives
A method to procure them wives;
But each had sworn before the war
He would to them no daughter spare.
They then a strict enquiry made
What Israelites from war had stay'd;
And it appear'd that 'cross the stream
The men of Jabesh had not came.
Twelve thousand troops without delay
The men of Jabesh-Gilead slay:
But from the fury of the war
Four hundred beautiful virgins spare.

These



Engraved for Fellows's Hist. of the Bible.



The kindness of Boaz to Ruth.

HISTORY of the BIBLE. 465

These to the Benjamites they give.
Lament their loss, and bid them live ;
But yet their number not allows
Each of the men to have a spouse ;
Two hundred still are not supply'd,
For which their brethren thus provide :
Near Shiloh's sacred stream, they say,
In solemn pomp is held to-day
An annual feast ; the virgins there
In soft assemblage will appear,
While nimble dance, and sacred song,
And mirth and joy the day prolong ;
Then hide you in the neighbouring shade,
And when the shining train's display'd
Rush from your place, and boldly seize
The maid that best is formed to please :
And if their friends for vengeance cry,
Then will we strive to pacify.—
The warriors heard, nor long delay'd,
But each bears off a lovely maid ;

Then

466 HISTORY of the BIBLE.

Then soon their native land regain,
Repair their towns, and there remain.

HISTORY THE TENTH.

Of Boaz and Ruth.

Ruth, ch. i. ii. iii. iv.

BEFORE victorious Gideon rose
To crush his nation's daring foes,
While Midian's armies spread around
Destroy'd the product of the ground,
A chief, Elimelech by name,
From Bethlehem to Moab came :
His wife and sons * the journey share,
By famine urg'd to shelter there.
Soon in this land the father dy'd :
The widow took each son a bride

Of

* Elimelech had two sons, whose names were Mahlon
and Chilion.

HISTORY of the BIBLE. 467

Of Moab's daughters. Soon expire
The sons, and join in death their fire.
A while the hapless matron mourn'd,
And then to Judah's plains return'd.
The two young widows, loth to part
From their fond mother, with sad heart
Join in the journey. While they mourn
The matron begs them to return.
Orpha, the eldest, soon obeys;
But Ruth with her dear mother says:
To thee, she cries, I will incline,
Thy people, and thy God are mine.—

Now Judah's hills and vallies yield
The ripened product of the field;
The heavy harvests nodding stand,
And ask the chearful reapers hand;
When Naomi to Bethlehem came,
Such was the aged matron's name.
Amongst the reapers Ruth appears,
Gleaning the loose and scatter'd ears.

468 HISTORY of the BIBLE.

Boaz, a chief of wealth and fame,
Lord of the land, beholds the dame:
To her with tenderness he goes,
And more than common kindness shews.
While harvest lasts, the fair remains
Gleaning each day amongst the swains:
And when the harvest moon beheld
The last full sheaves forsake the field;
When joy sits on the threshing-floor,
And shouts proclaim the harvest o'er;
Such rites as Israel's law allows
Make the fair Moabite his spouse;
And from the offspring of the dame,
At length the great MESSIAH came.

HISTORY

HISTORY THE ELEVENTH.

*The Birth of Samuel; and the Profligacy of Eli's
Sons.*

1 Samuel, ch. i. ii. iii.

TWO wives had rich Elkanah wed :
Peninnah fruitful to his bed

Soon after their espousals prov'd ;
But Hannah was the best belov'd.
To her had providence deny'd
The ardent wishes of a bride :
To her lov'd lord no child she bears ;
Sad was her soul, and full of cares.

At sacred Shiloh every year
Elkanah and his house appear,
And offer sheep and oxen there.
But Hannah, with vast care oppress,
Reluctant stands, nor shares the feast ;
Peninnah's frequent scoffs and jeers
In the anguish of soul she hears.

470 HISTORY of the BIBLE.

Then to the oracle she stray'd,
And to the God of Israel pray'd;
And if her suit the Lord allows,
Her offspring to himself she vows.
Her heart is eas'd; she dries her tears;
And in due time a son she bears.
Her heart expands with growing joy,
And soon as she had weau'd the boy,
Ever regardful of her word,
She set the child before the Lord.
A while she at the altar stays,
With sacrifice her vows she pays;
In lofty strains her praises run,
Then with the priest she leaves her son.
Herself and husband home return,
Nor longer had she cause to mourn;
For from the pious fruitful dame
Three sons and two fair daughters came.
Eli, the pious priest, appears
Press'd with a heavy weight of years;

While

HISTORY of the BIBLE: 471

While his two sons the priesthood share,
But ill repay their father's care.

With hearts irreverent and lewd,
The youths their holy task pursu'd,
And by their vices made abhorr'd
The daily offerings of the Lord.
With soft reproof the tender fire
Checks their prophane unhallow'd fire,
And blames their conduct: But in vain
He strives their lewdness to restrain.

The Lord beholds with angry eyes,
But ere he bids his vengeance rise,
He sends a prophet in his name,
Who with these words to Eli came.
From his high throne thus spake the Lord,
Let all the priests attend his word:
Was it for this that I decreed
The priesthood first to Levi's seed;
And to reward his willing mind,
Part of each sacrifice assignd?

Shall

472 HISTORY of the BIBLE.

Shall I not visit, when I see
Themselves they honour more than me;
My worship with contempt regard,
And lewdly follow the reward;
Serve only in my house for gain,
And all my holy rites prophane?
Soon shall my wrath against them burn,
And from my holy altar spurn
The impious race. Vile in mine eye,
They all in early youth shall die;
No longer with my offerings fed,
But wandering wide for want of bread.

HISTORY

HISTORY the TWELFTH.

*The Call of Samuel. The Defeat of Israel by the
Philistines. The taking of the Ark. And the
Death of Eli, and his Sons.*

I Samuel, ch. iii. iv.

NOW silent night assum'd her throne,
The lamp of God still brightly shone,
Young Samuel near the altar lies,
And heavy slumbers seal his eyes.
God to the child had not appear'd,
Nor had as yet his voice been heard:
By the young prophet. Now by name
Heaven's still small voice to Samuel came:
Wak'd by the sound, the child arose,
And with swift step to Eli goes.
I did not call, replies the sire,
Let the dear youth to rest retire.—

Thrice

474 HISTORY of the BIBLE.

Thrice by the child the voice was heard;
He thrice at Eli's feet appear'd:
At length the sage, with aspect mild,
Cries out, 'Tis God that calls, my child!
Go to thy place untouch'd by fear,
And when the voice again you hear,
Cry, Let the God of Israel say;
Thy servant hears, and will obey.—
The voice returns. So spake the child;
The God replies, with accent mild,
I will in Israel do a deed
At which the stoutest heart shall bleed.
The wicked priests for vengeance call,
Which soon on Eli's house shall fall:
No offering shall my wrath appease,
Till low in dust alike it lays
The father and his impious sons:
Thro' the whole race my fury runs:
So have I sworn; and they shall see
My word shall stand, my will shall be.—

HISTORY of the BIBLE. 475

To make the great prediction good,
Soon Israel's plains are drench'd in blood.
Thro' bold Philistia's hardy sons
Immortal rage and rancour runs:
They with vast armies spread the plain,
Which Israel's hosts oppose in vain;
For soon they see four thousand slain.
The rest retreat in dire dismay;
But hoping to retrieve the day,
Back to the field their armies trod,
And with them bring the ark of God:
Fresh courage thence the warriors gain,
And with loud shouts they shake the plain.
The Philistines with timorous fear
Behold the sacred chest appear;
For Israel's God's immortal name
To every land and nation came.
This is the God that Egypt smote,
And Israel thro' the desert brought;

}
}

476 HISTORY of the BIBLE.

With fear they cry'd. O let us then
Be strong, and quit ourselves like men.—

They then collecting all their might
With dreadful shouts begin the fight,
When falls the worsted Israelite.

}

Vast slaughter rages o'er the plain,
And thirty thousand men are slain.

Eli's two sons, that ephods wear,
The thirsty sword disdains to spare;
Beside the ark they both lie dead:
The ark was seiz'd, and Israel fled.

The good old priest at Shiloh fate
Anxious to hear his people's fate:
Now his dim eyes no longer shine,
His age approaches ninety-nine;
But listening to each step that's trod,
He trembled for the ark of God.

Soon from the field a warrior came,
Whose looks and gestures all proclaim

The

The depth and bitterness of woe,
 And the whole town the tidings know.
 Shiloh sends up a general cry ;
 The sage enquires the reason why :
 To him with tears they bring the man,
 Who thus the dreadful news began :
 The hosts of Israel all are fled ;
 Hophni and Phinehas both are dead ;
 Vast slaughter hath o'erspread the plains,
 And with the foe the ark remains.—
 His grief and his surprize so great,
 Then tumbled backward from his seat
 The good old sire ; and on the ground
 His much-lamented death he found.

To Shiloh soon the conquerors came,
 Where Israel's God records his name,
 And with encreasing rage and pride
 The sacred town their host destroy'd.
 The tabernacle Israel rear
 At Nob : but now no ark was there.

HISTORY THE THIRTEENTH.

*Dagon and the Ark.*I. *Samuel*, ch. v. vi.

AN D now to impious Dagon's fane
 Proceeds with shouts the victor train.

His temple high in Ashdod stands,

Where eager crowd the warrior bands :

Upwards like man: fix'd from the waist:

The idol stood with laurels grac'd ;

By this the ark of God was plac'd.

While sacred light adorns the skies,

The host prolongs the sacrifice ;

At night retire : When morning rose,

A train of priests to Dagon goes ;

They to his feat lift up their eyes,

Before the ark the idol lies.

Affected with their god's disgrace,

They raise and set him in his place :

But,

But, wondering, they next morning found.

The mighty Dagon on the ground ;

His nerveless arm and brainless head-

About the temple floor were spread,

And only now their praise to gain

His fishy tail and trunk remain.

Then from the LORD a sore disease

In dust the friends of Dagon lays,

And swift the dire infection runs

Thro' great Azotus and her sons ;

Who all unite, and jointly pray

To send the ark of GOD away.

The ark to Gath was soon convey'd,

And there, before it long had staid,

A pestilence wide-wasting reigns

Throughout the city and the plains.

The dire disease they much lament.

And next the ark to Ekron sent.

The Ekronites, with awful fear,

Strive to prevent its coming there :

Yet

480 HISTORY of the BIBLE

Yet thro' the town destruction spread;
In heaps promiscuous lie the dead;
Tortur'd with pain the living lie,
And great and general was the cry.
This the five princes view with grief;
And, to obtain them sure relief,
The ark, with presents, they command:
To be restor'd to Israel's land:
To draw it there they soon assig'd.
Two kine, which left their calves behind:
If it to Israel's land return,
They judge JEHOVAH made them mourn;
But if another way it go,
Some fatal chance hath caus'd their woe.

At fair Beth-sheMesh, while the swains
Reap'd the rich product of the plains,
They wondering see the ark arrive,
Lodg'd on a cart, and none to drive.

Drawn



HISTORY of the BIBLE. 481

Drawn by two kine approach'd the wain,
Their constant lowings shake the plain:
These soon in sacrifice are slain;
Dry wood to burn the cart supplies,
And shouts of joy from Israel rise.

HISTORY THE FOURTEENTH.

*The Philistines Army destroyed by Thunder and
Lightning.*

I Samuel, ch. vii.

FULL twenty years the foe constrains
The routed tribes to wear their chains:
At Mizpeh then they all appear,
And weep before JEHOVAH there.
Samuel throughout the land was known,
And in prophetic glory shone:
Amongst the tribes the seer appear'd,
And thus his awful voice was heard:

Ye

482 HISTORY of the BIBLE.

Ye men of Israel, hear my word!

If ye desire to serve the LORD,

From idol-worship you must turn,

And all their impious statues burn.

Baal and Ashteroth forsake,

And I will supplication make.

If you regard the law he gave,

JEHOVAH still is strong to save.

Soon as the Philistines had heard

That the assembled tribes appear'd

At Mizpeh, their five lords combine,

When in the field their armies shine;

And while the holy prophet pray'd

Their warlike shouts the ear invade.

The nation to the prophet cries,

He bids them haste to sacrifice:

A sucking lamb the tribes decreed

By Samuel's holy hand to bleed;

And while they fed the sacred flame

The enemy upon them came.

But

But soon black clouds and storms arise,
 And swelling tempests fill the skies;
 Deep thunders shake the vast profound,
 And lightnings flant upon the ground;
 Heavy and hard descends the storm:
 The forces can no longer form;
 With terror the dread sounds they hear,
 The boldest warrior shakes with fear;
 The flashing flames amaz'd they see,
 And all in wild confusion flee;
 Wing'd thunder-bolts among them play,
 And low in dust the mightiest lay.

The joyful tribes the tumult view,
 Loud shout their armies, and pursue:
 They with vast slaughter spread the land,
 And their lost cities now regain'd.
 From Beer-sheba to distant Dan
 The praises of the prophet ran:
 He led the tribes in righteous ways,
 And judg'd the nation all his days.

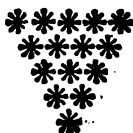
484 HISTORY of the BIBLE.

The sacred venerable man,
After a length of years began
To stoop to age. Amongst his sons,
In various shapes blind folly runs :
Truth they regard not ; nor desire
To emulate their noble fire.
The tribes their joint petition bring,
And of the seer intreat a king,
To judge their land, before them go.
And break the battle of the foe.
In grief appears the aged sire
At what the eager tribes require ;
But since they make a king their choice,
The LORD commands to hear their voice ;
But plainly first before them lay
The state of arbitrary sway ;
And truly to them all relate
What ills attend on kingly state :
The holy prophet this explain'd ;
But still all Israel fix'd remain'd,

And

HISTORY of the BIBLE. 485

And their united claim maintain,
Determin'd still a king to gain.
The man of GOD regards each word,
And spreads the case before the LORD;
Who condescends to the request:
The armies then the foe dismiss.



HISTORY THE FIFTEENTH.

Samuel anointeth Saul.

I Samuel, ix. x.

AT Ramah dwelt the sacred seer :
 The townsmen all in joy appear ;
 Up a high hill with him they rise,
 Designing there to sacrifice.
 But ere the prophet and his train
 The summit of the mountain gain,
 A tall young man the seer o'ertakes,
 And his request respectful makes,
 To learn, by the great prophet's aid,
 How far his father's asses stray'd ?
 Then spake the LORD, Regard my voice !
 Behold the man that is my choice !
 I Israel's throne to him ordain,
 And o'er my people he shall reign.—

The

HISTORY of the BIBLE. 485

The prophet to the youth replies,
Go up with me to sacrifice ;
And let the day with joy be crown'd ;
The asses which you seek are found.
All day the youth prolongs his stay,
When morning shines he takes his way :
The sacred seer, upon his head
Pouring the holy ointment, said ;
The God of Israel hath decreed
Thee captain of his chosen seed.—
Three tokens then the prophet gave,
That confidence the youth might have.
Each token soon appear'd in view,
And every article was true.

The End of the Second Volume.







